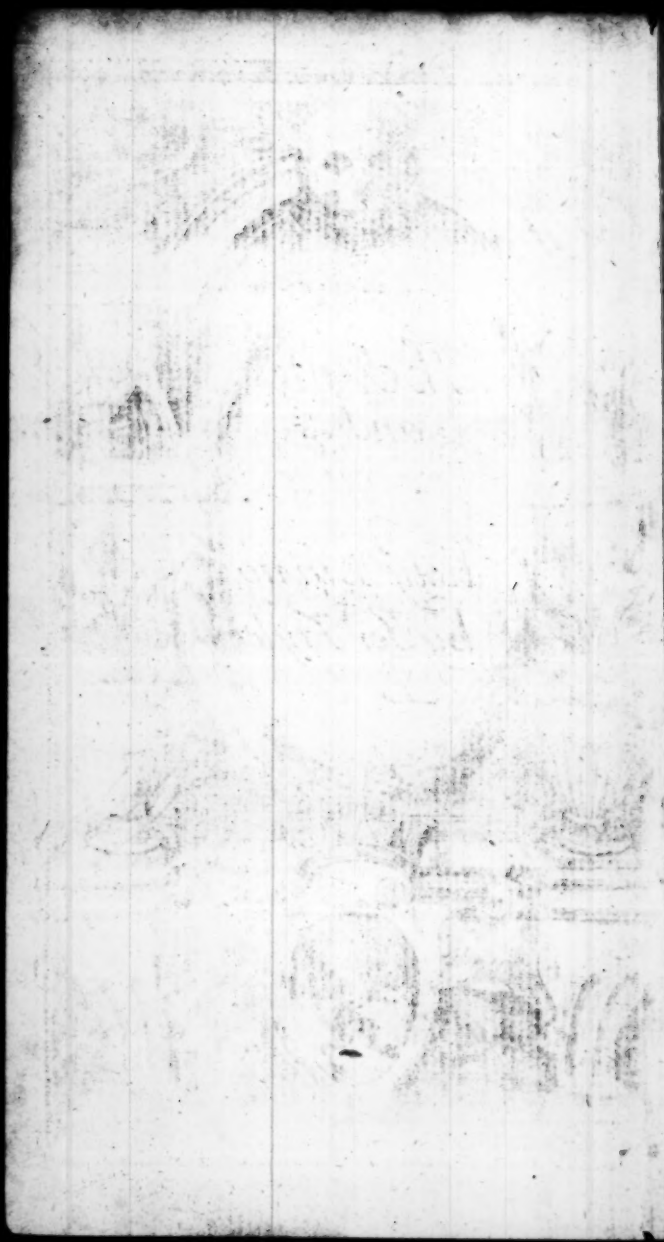
1651



THE RVLE AND EXERCISES OF HOLY DYING.

In which are described

The MEANS and INSTRUMENTS of preparing our ſelves, and others reſpectively, for a bleſſed Death: and the remedies againſt the evils and temptations proper to the ſtate of Sickneſſe.

Together with

Prayers and Acts of Vertue to be uſed by ſick and dying perſons, or by others ſtanding in their Attendance.

To which are added.

Rules for the viſitation of the Sick, and offices proper for that Miniſtery.

Τὸ μὲν τελευτῆσαι, πάντων ἡ πεπρωμένη κατέκρινε·
Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμε. *Iſoc. ad Demonic.*

LONDON,
Printed for *R. R.* and are to be ſold by *William Ballard* in *Corn-ſtreet Briſtoll.* 1651.

To the
Right Honourable
and
moſt truly Noble
RICHARD
Lord
VAVGHAN,
Earl of CARBERY, Baron of EMLIN, and MOLINGAR; Knight of the Honourable Order of the BATH.

My Lord,

I Am treating your Lordſhip as a Roman Gentleman did Saint *Auguſtine* and his Mother; I ſhall entertain you in a Charnel houſe,

and carry your meditations awhile into the chambers of death, where you ſhall finde the rooms dreſſed up with melancholy arts, and fit to converſe with your moſt retired thoughts, which begin with a ſigh and proceed in deep conſideration, and end in a holy reſolution. The ſight that S. *Auguſtine* moſt noted in that houſe of ſorrow was the body of *Cæſar* clothed with all the diſhonours of corruption, that you can ſuppoſe in a ſix moneths burial. But I know that without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality; and from her bed of darkneſſe calls to you to dreſs your ſoul for that change which ſhall mingle your bones with that beloved duſt, and carry your ſoul to the ſame Quire, where you may both ſit and ſing

for

for ever. My Lord it is your dear Ladies *Anniverſary*, and ſhe deſerved the ~~*biggeſt honour*~~, and the *longeſt memory*, and the *faireſt monument*, and the moſt *ſolemne mourning*; and in order to it give me leave (My Lord) to cover her Hearſe with theſe following ſheets; this book was intended firſt to miniſter to her piety; and ſhe deſired all good people ſhould partake of the advantages which are here recorded: ſhe knew how to live ~~rarely~~ well, and ſhe deſired to know how to dye; and God taught her by ~~an~~ experiment. But ſince her work is done and God ſupplyed her with proviſions of his own, before I could miniſter to her, and perfect what ſhe deſired, it is neceſſary to preſent to your Lordſhip thoſe ~~bundles~~ of Cypreſſe which were intended to dreſſe her Cloſet, but come now to dreſſe her Hearſe.

high-eſt

excule-ntly

bran-ches

(My Lord) both your Lordſhip and my ſelf have lately ſeen and felt ſuch ſorrows of death, and ſuch ſad departure of Deareſt friends, that it is more then high time we ſhould think our ſelves nearly concerned in the accidents; Death hath come ſo near to you as to fetch a portion from your very heart; and now you cannot chooſe but digge your own grave and place your coffin in your eye when the Angel hath dreſſed your ſcene of ſorrow and meditation with ſo particular and ſo near an object; and therefore as it is my duty, I am come to miniſter to your pious thoughts, and to direct your ſorrows that they may turn into vertues and advantages.

And ſince I know your Lordſhip to be ſo conſtant and regular in your devotions, and ſo tender in the matter of juſtice, ſo ready

in

in the expreſſions of charity and ſo apprehenſive of religion, and that you are a perſon whoſe work of grace is apt, and muſt every day grow towards thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chooſe nothing but what may pleaſe God, I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well as by that which is the great argument and the great inſtrument of holy living, the conſideration and exerciſes of death.

My Lord, it is a great art to dye well, and to be learnt by men in health, by them that can diſcourſe and conſider; by thoſe whoſe underſtanding, and acts of reaſon are not abated with fear or pains, and as the greateſt part of death is paſſed by the preceding years of our life, ſo alſo in thoſe

years are the greateſt preparation to it: and he that prepares not for death, before his laſt ſickneſſe, is like him that begins to ſtudy Philoſophy when he is going to diſpute publikely in the faculty. All that a ſick and dying man can do is but to exerciſe thoſe vertues, which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book I think is a good teſtimony, not onely becauſe it repreſents the vanity of a late and ſick-bed repentance, but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties of ſo many graces which are neceſſary preparatives to a holy death, that the very learning the duties require ſtudy and ſkill, time and underſtanding in the

the wayes of godlineſſe; and it were very vain, to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more ſkill to practiſe them, more opportunities to deſire them, more abilities both of body and mind then can be ſuppoſed in a ſick, amazed, timerous, and weak perſon; whoſe natural acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate and intangled, upon whoſe eye ſits a cloud, and the heart is broken with ſickneſſe, and the liver pierced thorow with ſorrows and the ſtrokes of death. And therefore (my Lord) it is intended by the neceſſity of affairs, that the precepts of *dying well* be part of the ſtudies of them that live in health, and the dayes of diſcourſe and underſtanding: which in this caſe hath another

degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe, and a renewed experience: Here, if we practiſe imperfectly once, we ſhall never recover the errour: for we die but once; and therefore it will be neceſſary that our ſkill be more exact, ſince it is not to be mended by trial, but the actions muſt be for ever left imperfect, unleſſe the habit be contracted ~~with~~ by ſtudy and contemplation before hand.

And indeed I were vain, if I ſhould intend this book to be read and ſtudied by dying perſons: and they were vainer that ſhould need to be inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick bed is only a ſchool of ſevere exerciſe, in which the ſpirit of a man is tried, and his graces are rehearſed: and the

the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of ſickneſſe, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or adde degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſſe; this is the ſumme of the preſent deſigne, as it relates to dying perſons. And therefore I have not inſerted any advices proper to old age, but ſuch as are common to it and the ſtate of ſickneſſe; for I ſuppoſe *very old age* to be *a longer ſickneſſe*, it is labour and ſorrow when it goes beyond the common period of nature; but if it be on this ſide that period, and be healthful, in the ſame degree it is ſo, I reckon it in the accounts of life; and there-

fore

fore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage to begin the change of an evil life in: It is a middle ſtate between *life* and *death-bed*, and therefore although it hath more of hopes, then *this*, and leſſe then *that*, yet as it partakes of either ſtate: ſo it is to be regulated by the advices of that ſtate, and judged by its ſentences.

Onely this: I deſire, that all old perſons would ſadly conſider that their advantages in that ſtate are very few, but their inconveniences are not few: Their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wickedly) are habituall, the occaſions of their vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guilty) are paſt, and ſhall never return

again

again (ſuch are, chaſtity, and many parts of ſelf-deniall;) that they have ſome temptations proper to their age, as peeviſhneſſe, and pride, covetouſneſſe, and talking, wilfulneſſe and unwillingneſſe to * learn, and they think they are protected by age from learning anew, or repenting the old; and do not * leave, but change their vices: And after all this, either the day of their repentance is paſt, as we ſee it true in very many, or it is expiring and towards the Sun-ſet, as it is in all; and therefore although in theſe, to recover is very poſſible, yet we may alſo remember that in the matter of vertue and repentance, *poſſibility* is a great way off from performance; and how few do repent, of whom it

*Vel quia nil rectum niſi quod placuit ſibi ducunt,
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.

*Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenectute pueraſcunt. Mamertus.

is onely *poſſible* that they may; and that many things more are required to reduce their poſſibility to act: a great grace, an aſſiduous miniſtery, an effective calling, mighty aſſiſtances, excellent counſell, great induſtry, a watchfull diligence, a well diſpoſed mind, paſſionate deſires, deep apprehenſions of danger, quick perceptions of duty, and time, and Gods good bleſſing, and effectuall impreſſion and ſeconding all this, that *to will, and to do*, may by him be wrought to great purpoſes, and with great ſpeed.

And therefore it will not be amiſſe, but it is hugely neceſſary, that theſe perſons who have loſt their time and their bleſſed opportunities ſhould have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be adviſed

viſed prudently, and ſtudy the intereſt of their ſouls carefully, with diligence, and with fear; and their old age which in effect is nothing, but a continuall death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope, and labour, and acceptance, through the infinite mercies of God in Jeſus Chriſt.

But concerning ſinners, really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded no promiſes, given no inſtructions; and therefore I had none to give, but onely the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe it is uncertain when they ſhall be otherwiſe; But then this advice I alſo am to inſert. That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of *a certain holineſſe,*

holineſſe, or *an open villany*: and between theſe, there are many degrees of latitude, and moſt are of a middle ſort, concerning which we are tied to make the judgements of charity, and poſſibly God may do ſo too; But however, all they are ſuch to whom the rules of holy dying are uſefull and applicable, and therefore no ſeparation is to be made in this world; but where the caſe *is not evident*, men are to be permitted to the unerring judgement of God, where *it is evident*, we can *rejoyce* or *mourn* for them that die.

In the Church of Rome they reckon otherwiſe concerning ſick and dying Chriſtians then I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour:

hour, and *half this*, they do upon his death-bed: and the other half when he is in his grave: and they take away the *eternal puniſhment* in an inſtant, by a ſchool diſtinction or the hand of the Prieſt; and *the temporal puniſhment* ſhall ſtick longer, even then when the man is no more *meaſured with time*, having nothing to do with any thing *of, or under the ſun*; but that they pretend to take away too, when the man is dead; and, God knowes, the poor man for all this, payes them both in hell. The diſtinction of *temporal* and *eternal* is a juſt meaſure of pains, when it referres to *this life* and *another*; but to dream of a puniſhment *temporal* when all his *time is done*, and to think of repentance when the time of grace is paſt, are great errours; the one in Philoſophy, and both in Divinity, and are a huge folly in their pretence, and

infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines. The ſecret of theſe is ſoon diſcovered: for by ſuch means though *a holy life be not* neceſſary, yet *a prieſt is*; as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it; ſo making *the holy calling* not onely to live upon the ſins of the people, but upon their ruine; and the advantages of their function to ſpring from their eternal dangers. It is an evil craft to ſerve a temporal end upon the death of ſouls; that, is an intereſt not to be handled but with nobleneſſe and ingenuity, fear and caution, diligence and prudence, with great skill, and great honeſty, with reverence and trembling, and ſeverity: a ſoul is worth all that,

and

and the need we have requires all that; and therefore thoſe doctrines that go leſſe then all this, are not friendly, becauſe they are not ſafe.

I know no other great difference in the viſitation and treating of ſick perſons, then what depends upon the article of late repentance; for all Churches agree in the ſame eſſential propoſitions, and aſſiſt the ſick by the ſame internal miniſteries; as for *external*, I mean *unction*, uſed in the Church of Rome, ſince it is uſed when the man is above half dead, when he can exerciſe no act of underſtanding, it muſt needs be nothing; for no rational man can think that any ceremonie can make a ſpiritual change without a ſpiritual act of him that is to be changed; nor work by way of nature, or by charme; but morally and after the manner of reaſonable

ſonable creatures; and therefore I do not think that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Councel of Trent firſt diſputed and after their manner at laſt agreed, that *extream unction was inſtituted by Chriſt.* But afterwards, being admoniſhed by one of their Theologues, that the Apoſtles miniſtred unction to infirm people before they were Prieſts (the Prieſtly order according to their doctrine being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this unction might be adminiſtred by him that was no Prieſt, they blotted out the word [inſtituted] and put in its ſtead [inſinuated] this Sacrament; and that it was *publiſhed by* Saint *James*. So it is in their *Doctrine*:

Concil. Trid. hiſt b. 4.

Trine: and yet in their anathematiſmes, they curſe all them that ſhall deny it to have been [inſtituted] *by Chriſt*. I ſhall lay no more prejudice againſt it, or the weak arts of them that maintain it, but adde this onely, that there being but two places of Scripture pretended for this ceremonie, ſome chief men of their own ſide have proclaimed thoſe two invalid as to the inſtitution of it; for *Suarez* ſayes that the unction uſed by the Apoſtles in S. Mark 6. 13. is not the ſame with what is uſed in the Church of Rome; and that it cannot be plainly gathered from the Epiſtle of Saint *James*, *Cajetan* affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The ſick mans exerciſe of grace formerly acquired; his perfecting repentance begun in the dayes of health, the prayers and counſels

sels of the Holy man that ministers, the giving the Holy Sacrament, the Ministery and assistance of Angels, and the mercies of God, the peace of conscience and the peace of the Church are all the assistances and preparatives that can help to dresse his lamp. But if a man shall go to buy oil, when the Bridegroom comes, if his lamp be not first furnish'd, and then trimmed, *that* in his life, *this* upon his death-bed, his station shall be without doors, his portion with unbelievers, and the unction of the dying man shall no more strengthen his soul, then it cures his body, and the prayers for him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as *Lazarus* in his return. But I consider, that it is not well, that men should pretend any thing

will

will do a man good when he dies, and yet the ſame miniſteries and ten times more aſſiſtances are found for fourty or fifty years together to be ineffectual; can extreme unction at laſt cure what the Holy Sacrament of the Euchariſt all his life time could not do? Can prayers for a dead man do him more good then when he was alive? If *all his dayes* the man belonged to death and the dominion of ſin, and from thence could not be recovered by Sermons, and counſels, and perpetual precepts, and frequent Sacraments, by confeſſions and abſolutions, by prayers and advocations, by external miniſteries and internal acts, it is but too certain that his lamp cannot then be furniſhed; his extreme unction is onely then of uſe when it is made by the oil that burned in his lamp in all the dayes of his expecta-

tion and waiting for the coming of the Bridegroom.

Neither can any ſupply be made in this caſe by their practiſe of praying for the dead: though they pretend for this the faireſt precedents of the Church and of the whole world. The Heathens they ſay did it; and the Jews did it, and the Chriſtians did it; ſome were *baptized for the dead* in the dayes of the Apoſtles; and very many were *communicated for the dead** for many ages after: Tis true they were ſo, and did ſo: the Heathens prayed *for an eaſie grave and a perpetual ſpring, that Saffron would riſe* from their beds of graſſe. The Jews prayed that the ſouls of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world

Tertul de Monog. S. Cyprian l. 3. ep. 9 Sa. Athan q. 33. S. Cyril. myſt. cat. 5. Epiphan Hæreſ. 75. Aug de hæreſ. c. 33. Concil. Carth. 3. c. 29

* Dii majorum umbris tenuem & ſine pondere tetram
Spirantesq; crocos & in urna perpetuum ver.
Perſ. Sat. 7.

to

to come, and that they might hear the peace of the fathers of their generations ſleeping in Hebron: and the Chriſtians prayed for *a joyful reſurrection*, for *mercy at the day of judgement*, for *the haſtning of the coming of Chriſt*, & *the kingdom of God*; and they named all ſorts of perſons in their prayers, all I mean but wicked perſons, all but them that liv'd evil lives; they named Apoſtles, Saints, and Martyrs; and all this is ſo nothing to their purpoſe, or ſo much againſt it, that the prayers for the dead uſed in the Church of Rome are moſt plainly condemned, becauſe they are againſt the doctrine and practiſes of all the world; in other forms to other purpoſes, relying upon diſtinct doctrines, until new opinions began to ariſe about S. *Auguſtines* time, and changed the face of the propoſition. *Concerning prayer for*

the dead the Church hath received no commandment from the Lord; and therefore concerning it we can have no rules, nor proportions, but from thoſe imperfect revelations of the ſtate of departed ſouls, and the meaſures of charity, which can relate onely to the imperfection of their preſent condition, and the terrors of the day of judgement: but to think that any ſuppletory to an evil life can be taken from ſuch devotions after the ſinners are dead, may incourage a bold man to ſin, but cannot relieve him when he hath.

But of all things in the world me thinks men ſhould be moſt careful not to abuſe dying people; not onely becauſe their condition is pitiable, but becauſe they ſhall ſoon be diſcovered, and in the ſecret regions of ſouls, there ſhall be an evil report concerning

cerning thoſe men who have deceived them; and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtors in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality, *that*, we cannot help; but to deceive or to deſtroy ſo great an intereſt as is that of a ſoul, or to leſſen its advantages by giving it trifling and falſe confidences, is injurious and intolerable. And therefore, it were very well, if all the Churches of the world would be extremely curious concerning their offices and miniſteries of *the viſitation of the ſick*; that their Miniſters they ſend be holy, and prudent; that their inſtructions be ſevere and ſafe; that

their ſentences be merciful and reaſonable; that their offices be ſufficient and devout; that their attendances be frequent and long; that their deputations be ſpecial, and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few; and their advices wary; that their ſeparation be full of caution; their judgements not remiſſe; their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity; for it is a ſad thing to ſee our dead go forth of our hands; they live incurioufly and dye without regard, and the laſt ſcene of their life, which ſhould be dreſſed with all ſpiritual advantages, is abuſed by flattery and eaſie propoſitions, and let go with careleſneſſe and folly.

My

My Lord, I have endeavoured to cure ſome part of the evil as well as I could; being willing to relieve the needs of indigent people in ſuch wayes as I can, and therefore have deſcribed the duties which every ſick man may do alone, and ſuch in which he can be aſſiſted by the Miniſter; and am the more confident that theſe my endeavours will be the better entertained, becauſe they are the firſt intire body of directions for ſick and dying people that I remember to have been publiſhed in the Church of England: In the Church of Rome there have been many, but they are dreſſed with ſuch Doctrines which are ſometimes uſeleſſe, ſometimes hurtfull, and their whole deſigne of aſſiſtance which they commonly yeeld, is at the beſt imperfect, and the repreſentment is too careleſſe and looſe for ſo ſevere an

imployment: So that in this affair I was almoſt forced to walk alone, onely that I drew the rules and advices from the fountains of Scripture, and the pureſt channels of the Primitive Church, and was helped by ſome experience in the cure of ſouls. I ſhall meaſure the ſucceſſe of my labours, not by popular noiſes or the ſentences of curious perſons, but by the advantage which good people may receive; my work here is not to pleaſe the ſpeculative part of men, but to miniſter to practiſe, to preach to the weary, to comfort the ſick, to aſſiſt the penitent, to reprove the confident, to ſtrengthen weak hands and feeble knees, having ſcarce any other poſſibilities left me of doing alms, or exerciſing that charity by which we ſhall be judged at Doomſday. It is enough for me to be an underbuilder in the

the Houſe of God, and I glory in the imployment; I labour in the foundations, and therefore the work needs no Apology for being plain, ſo it be ſtrong and well laid. But (My Lord) as mean as it is, I muſt give God thanks for the deſires and the ſtrength, and next to him, to you for that opportunity and little portion of leiſure which I had to do it in; for I muſt acknowledge it publikely (and beſides my prayers, it is all the recompence I can make you) my being quiet I owe to your Intereſt, much of my ſupport to your bounty, and many other collaterall comforts I derive from your favour and nobleneſſe. (My Lord) becauſe I much honour you, and becauſe I would do honour to my ſelf, I have written your Name in the entrance of my Book, I am ſure you will entertain

Otia das nobis ſed qualia ferat olim Mecœnas Flacco Virgilioque ſuo.

entertain it becauſe the deſigne related to your Dear Lady, and becauſe it may miniſter to your ſpirit in the day of viſitation when God ſhall call for you to receive your reward for your charity and your noble piety, by which you have not onely endeared very many perſons, but in great degrees have obliged me to be

My Nobleſt Lord

Your Lordſhips moſt thankfull and moſt humble

ſervant

TAYLOR.

THE TABLE.

CHAP. I.

A *General preparation towards a holy and bleſſed death by way of conſideration,* 1.

§ I. *Conſideration of the vanity and ſhortneſſe of mans life,* ibid.

§ II. *The conſideration reduced to practiſe,* 10.

§ III. *Rules and ſpiritual arts of lengthening our dayes, and to take off the objection of a ſhort life,* 21.

§ IV. *Conſideration of the miſeries of mans life,* 35.

§ V. *The conſideration reduced to practiſe.* 43.

CHAP. II.

A general preparation towards a holy and bleſſed death, by way of exerciſe, 48.

§ I. *Three precepts preparatory to a holy death to be practiſed in our whole life.* ibid.

§ II. *Of daily examination of our actions in the whole courſe of our health, preparatory to our death bed,* 55.

Reasons for a daily examination, ibid.
The benefits of this exercise, 59.
§ III. *Of exercising charity during our whole life,* 67.
§ IV. *General considerations to inforce the former practises,* 71.
The circumstances of a dying mans sorrow and danger, 72.

CHAP. III.

Of the temptations incident to the state of sickness with their proper remedies, 77.
§ I. *Of the state of sickness,* ibid.
§ II. *Of Impatience,* 81.
§ III. *Constituent or integral parts of patience,* 84.
§ IV. *Remedies against impatience by way of consideration.* 87.
§ V. *Remedies against impatience by way of exercise.* 98.
§ VI. *Advantages of sickness,* 104.
Three appendant considerations, 120, 121, 122.
§ VII. *Remedies against fear of death, by way of consideration.* 127
§ VIII. *Remedies against fear of death, by way of exercise.* 134.
§ IX. *General Rules and Exercises whereby*

whereby our ſickneſſe may become ſafe and ſanctified, 143.

CHAP. IV.

Of the practiſe of the graces, proper to the ſtate of ſickneſſe which a ſick man may practiſe alone, 156.

§ I. *Of the practiſe of patience by way of Rule,* 156,157.

§ II. *Acts of patience by way of prayer and ejaculation.* 167.

A prayer to be ſaid in the beginning of a ſickneſſe. 173.

An act of reſignation to be ſaid in all the evil accidents of his ſickneſs 174.

A prayer for the grace of patience 175.

A prayer to be ſaid at the taking Phyſic, 177.

§ III. *Of the practiſe of the grace of faith in time of ſickneſſe,* 178.

§ IV. *Acts of faith by way of prayer, and ejaculation to be ſaid by ſick men in the dayes of their temptation* 184.

The prayer [for the grace & ſtrengths of faith, 186.

§ V. *Of repentance in the time of ſickneſſe,* 188.

§ VI. *Rules for the practiſe of repentance in ſickneſſe,* 195.

Means of exciting contrition, &c. 200
§ VII. *Acts of repentance by way of prayer and ejaculation* 208.
The prayer] *for the grace and perfection of repentance* 210.
A prayer for pardon of sins to be said frequently in time of sickneſſe 212.
An act of holy reſolution of amendment of life in caſe of recovery 214.
§ VIII. *An analyſis or reſolution of the Decalogue, enumerating the duties commanded, and the ſins forbidden in every Commandment, for the helping the ſick man in making his confeſſion* 216.
The ſpecial precepts of the Goſpel enumerated 69, 227.
§ IX. *Of the ſick mans practiſe of charity and juſtice by way of Rule* 231.
§ X. *Acts of charity by way of prayer and ejaculation which may alſo be uſed for thanksgiving in caſe of recovery.* 238.

CHAP. V,

Of viſitation of the ſick, or

§ I. *The aſſiſtance that is to be done to dying perſons by the miniſtery of their Clergy-Guides.* 242.

§ II.

§ II. *Rules for the manner of visitations of the sick* 245.
§ III. *Of ministring in the sick mans confession of sins and Repentance* 250
Arguments and exhortations to move the sick man to confession of sins ibid.
Instruments by way of consideration to awaken a careless person and a stupid conscience 255.
§ IV. *Of ministring to the restitution and pardon, or reconciliation of the sick person by administring the holy Sacrament* 268.
§ V. *Of ministring to the sick person by the Spiritual man as he is the Physitian of souls* 282.
Considerations against unreasonable fears concerning forgivenesse of sins, and its uncertainty and danger 283.
An exercise against despair in the day of our death 293.
§ VI. *Considerations against Presumption* 301.
§ VII. *Offices to be said by the Minister in his visitation of the sick* 306.
The prayer of S. Eustratius *the Martyr* 310.
A prayer taken out of the Greek Euchologion,

chologion, &c. 311.
The order of recommendation of the soul in its agony 313.
Prayers to be said by the surviving friends in behalf of themselves 318.
A prayer to be said in the case of a sudden death, or pressing fatall danger 321.
§ VIII. *A peroration concerning the contingencies, and treatings of our departed friends after death, in order to their will and buriall.* 322.

CHAP.

CHAP. I.

A general preparation towards a holy and blessed Death: by way of consideration.

SECT. I.

Consideration of the vanity, and shortnesse of Mans life.

Man is a Bubble; (said the Greek Proverb); which *Lucian* represents with advantages and its proper circumstances to this purpose; saying, that all the world is a storm, and Men rise up in their several generations like bubbles, descending *à Jove pluvio*, from God, and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and some of these instantly sink into the deluge of their first parent, and are hidden in a sheet of Water, having had no other businesse in the world, but to be born that they might be able to die; others float up and down two or three turns, and suddenly disappear and give their place to others: and they

Φυσᾶλλις ὁ ἄνθρωπος.

that live longest upon the face of the waters are in perpetual motion, restlesse and uneasy; and being crushed with the great drop of a cloud sink into flatnesse and froth; the change not being great, it being hardly possible it should be more a nothing then it was before. So is every man: He is born in vanity and sin; he comes into the world like morning Mushromes, soon thrusting up their heads into the air and conversing with their kinred of the same production, and as soon they turn into dust and forgetfulnesse; some of them without any other interest in the affairs of the world, but that they made their parents a little glad, and very sorrowful; others ride longer in the storm; it may be until seven yeers of Vanity be expired, and then peradventure the Sun shines hot upon their heads, and they fall into the shades below, into the cover of death, and darknesse of the grave, to hide them. But if the bubble stands the shock of a bigger drop, and outlives the chances of a childe, of a careless Nurse, of drowning in a pail of water, of being overlaid by a sleepy servant, or such little accidents, then the young man dances like a bubble, empty and gay, and shines like a Doves neck or the image of a rainbow, which hath no substance, and whose very imagery and colours are phantastical; and so he dances out the gayety of his youth, and is all the while in a storm, and endures, only because he is not knocked on the head by a drop of bigger rain; or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill placed humor: and to preserve a man alive in the midst of so many chances, and hostili-

hostilities, is as great a miracle as to create him; to preserve him from rushing into nothing and at first to draw him up from nothing were equally the issues of an Almighty power. And therefore the wise men of the world have contended who shall best fit mans condition with words signifying his vanity and short abode. *Homer* cals a man *a leaf*, the smallest, the weakest piece of a short liv'd, unsteady plant. *Pindar* calls him *the dream of a shadow*: Another, *the dream of the shadow of smoak*. But S. *James* spake by a more excellent Spirit, saying, *Our life is but a vapor*] *viz.* drawn from the earth by a cœlestial influence; made of smoak, or the lighter parts of water, tossed with every winde, moved by the motion of a superiour body, without vertue in it self, lifted up on high, or left below, according as it pleases the Sun its Foster-father. But it is lighter yet. It is but *appearing*. A phantastic vapor, an apparition, nothing real; it is not so much as a mist, not the matter of a shower, nor substantial enough to make a cloud; but it is like *Cassiopeia's* chair, or *Pelops* shoulder, or the circles of Heaven, φαινόμενα, for which you cannot have a word that can signify a veryer nothing. And yet the expression is one degree more made diminutive: *A vapor*, and *phantastical*, or *a meer appearance*, and this but *for a little while* neither: the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*: A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off and is forgotten like the dream of a distracted person. The summe of all is

4 James 14.

ἀτμὶς.

φαινόμενα

ὀρὸς ὀλίγον.

futile

τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ, ὃ μεταβολὴν θᾶττον πρὸς ὕψος, καὶ πάλιν ταπεινότητα ζῶον οὐδὲν λαμβάνει.

this: *That thou art a man*; then whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

And because this consideration is of great usefulnesse and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darknesse, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature does preach our funeral sermon, and calls us to look, and see, how the old Sexton *Time* throws up the earth, and digs a Grave, where we must lay our sins, or our sorrows, and sowe our bodies till they rise again in a fair, or in an intolerable eternity. Every revolution which the sun makes about the world, divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those months which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the sun: Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world; and if our Mothers, or our Nurses die, or a wilde boar destroy our vineyards, or our King be sick, we regard it not, but, during that state, are as disinterest, as if our eyes were closed

Nihil sibi quisquam de futuro debet promittere. Id quoq; quod tenetur per manus exit, & ipsam quam premimus horam, casus incidit. Volvitur tempus rata quidem lege, sed per obscurum.

Senec.

closed with the clay that weeps in the bowels of the earth. [At the end of seven years, our teeth fall and dye before us, representing a formal prologue to the Tragedie; and still every seven year it is odds but we shall finish the last scene: and when Nature, or Chance, or Vice takes our body in pieces, weakening some parts, and loosing others, *we taste the grave* and the solennities of our own Funerals; first in those parts that ministred to Vice; and next in them that served for Ornament; and in a short time even they that served for necessity become useless, and intangled like the wheels of a broken clock. [*Baldness* is but a dressing to our funerals, the proper ornament of mourning, and of a person entred very far into the regions and possession of Death: And we have many more of the same signification: Gray hairs, rotten teeth, dim eyes, trembling joynts, short breath, stiffe limbs, wrinkled skin, short memory, decayed appetite. Every dayes necessity calls for a reparation of that portion which death fed on all night when we lay in his lap, and slept in his outer chambers. The very spirits of a man prey upon the daily portion of bread and flesh, and every meal is a rescue from one death, and layes up for another; and while we think a thought, we dye, and the clock strikes, and reckons on our portion of Eternity: we form our words with the breath of our nostrils, we have the lesse to live upon, for every word we speak.

Ut mortem citius venire credas, Scito jam capitis periisse partem.

Thus Nature calls us to meditate of death by those things which are the instruments of acting it; and God by all the variety of his

Providence, makes us see death every where, in all variety of circumstances, and dressed up for all the fancies, and the expectation of every single person. Nature hath given us one harvest every year, but death hath two: and the Spring and the Autumn send throngs of Men and Women to charnel houses; and all the Summer long men are recovering from their evils of the Spring, till the dog dayes come, and then the Syrian star makes the summer deadly; And the fruits of Autumn are laid up for all the years provision, and the man that gathers them eats and surfets, and dies and needs them not, and himself is laid up for Eternity; and he that escapes till winter, only stayes for another opportunity, which the diseases of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides disorders for us: and the Winters cold turns them into sharp diseases, and the Spring brings flowers to strew our herse, and the Summer gives green turfe and brambles to bind upon our graves. Calentures, and Surfet, Cold, and Agues, are the four quarters of the year, and all minister to Death; and you can go no whither, but you tread upon a dead mans bones.

The wilde fellow in *Petronius* that escaped upon a broken table from the furies of a shipwrack, as he was sunning himself upon the rocky shore espied a man rolled upon his floating bed of waves, ballasted wth sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to finde a grave; and it cast him into some sad thoughts: that peradventure

venture this mans wife in some part of the Continent, safe and warme looks next moneth for the good mans return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old mans cheek ever since he took a kinde farewel; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his Fathers arms. These are the thoughts of mortals, this is the end and sum of all their designes: a dark night, and an ill Guide, a boysterous sea, and a broken Cable, a hard rock, and a rough winde dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entred into the storm, and yet have suffered shipwrack. Then looking upon the carkasse, he knew it, and found it to be the Master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day, when he thought to be at home: see how the man swims who was so angry two dayes since; his passions are becalm'd with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death, which whither they be good or evil, the men that are alive, seldom trouble themselves concerning the interest of the dead.

Navigatione longas & peregrinis littoribus alienis, serò in patriam reditus proponimus militiam, & castrensium laborum tarda mannu pretia, procurationes, officiorumq; per officia processus, cum interim ad latus mors est: quæ quoniam nunquam cogitatur nisi aliena, subinde nobis ingeramus mortalitatis exempla, non diutius quam miramur hæsura. Senec.

But seas alone do not break our vessel in pieces: Every where we may be shipwracked. A valiant Generall when he is to reap the har-

veſt of his crowns and triumphs, fights unproſperouſly, or falls into a Feaver with joy and wine, and changes his Lawrel into Cypreſſe, his triumphal chariot to an Hearſe; dying the night before he was appointed to periſh in the drunkenneſſe of his feſtival joyes. It was a ſad arreſt of the looſeneſſes and wilder feaſts of the French Court, when their King [*Henry* 2.] was killed really by the ſportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dreſſing them for uneaſy joy, the new and undiſcerned chains of Marriage: according to the ſaying of *Benſirah* the wiſe Jew, '*The Bride went into* '*her chamber, and knew not what ſhould befall her* '*there*. Some have been paying their vows, and giving thanks for a proſperous return to their own houſe, and the roof hath deſcended upon their heads, and turned their loud religion into the deeper ſilence of a grave: And how many teeming Mothers have rejoyced over their ſwelling wombs, and pleaſed themſelves in becoming the chanels of bleſſing to a familie; and the Midwife hath quickly bound their heads and feet, and carried them forth to burial? Or elſe the birth day of an Heir hath ſeen the Coffin of the Father brought into the houſe, and the divided Mother hath been forced to travel twice, with a painful birth, and a ſadder death.

Omnia lex eadem manet omnes
Gemitum dare ſorte ſub una,
Cognataq; funera nobis
Aliena in morte dolere.
Prud. hymn. exequiis defunctor.

There is no ſtate, no accident no circumſtance of our life, but it hath been ſowred by ſome ſad inſtance of a dying friend: a friendly meeting often ends in ſome ſad miſchance, and makes

makes an eternal parting: and when the Poet *Eſchylus* was ſitting under the walls of his houſe, an eagle hovering over his bald head, miſtook it for a ſtone, and let fall his oyſter, hoping there to break the ſhell, but pierced the poor mans ſkull.

Death meets us every where, and is procured by every inſtrument, and in all chances, and enters in at many doors: by violence, and ſecret influence, by the aſpect of a ſtar, and the ſtink of a miſt, by the emiſſions of a cloud, and the meeting of a vapor, by the fall of a chariot, and the ſtumbling at a ſtone, by a full meal, or an empty ſtomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by ſleepleſſe nights, or ſleeping dayes, by water frozen into the hardneſſe, and ſharpneſſe of a dagger, or water thawd into the floods of a river; by a hair, or a raiſin, by violent motion, or ſitting ſtill, by ſeverity, or diſſolution, by Gods mercy, or Gods anger, by every thing in providence, and every thing in manners, by every thing in nature and every thing in chance. *Eripitur perſona, manet res*, we take pains to heap up things uſeful to our life, and get our death in the purchaſe; and the perſon is ſnatched away, and the goods remain: and all this is the law and conſtitution of nature, it is a puniſhment to our ſins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are ſtrong as deſtiny and immutable as the eternal laws of God.

Aut ubi mors non eſt ſi jugulatis aquæ? Martial.

—Currit mortalibus ævum
Nec naſci bis poſſe datur, fugit hora, ratiq;
Tartareu torrens, ac ſecum ferre ſub umbras
Si qua animo placuere negat—
Sil. Ital. l. 15.

I have conversed with some men who rejoyced in the death or calamity upon others, and accounted it as a judgement upon them, for being on the other side, and against them in the contention; but within the revolution of a few moneths the same man met with a more uneasy and unhandsom death: which when I saw, I wept, and was afraid: for I knew that it must be so with all men, * for we also shall die, and end our quarrels and contentions by passing to a final sentence.

* Τέθνασι κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κονδὴ Ζεὺς ἐθέλῃ τελέσαι. *Il. χ.*

SECT. II.

The Consideration reduced to practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in Circumstances, for so we shall be more apt to practice those Rules, the doctrine of which is consequent to this consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritefulnesse of youth, and the fair cheeks and full eyes of childehood, from the vigorousnesse, and strong flexure of the joynts of five and twenty, to the hollownesse and dead palenesse, to the loathsomnesse and horrour of a three dayes burial, and we shall perceive the distance to be very great, and very strange. But so have I seen a

Rose

Roſe newly ſpringing from the cleſts of its hood, and at firſt it was fair as the Morning, and full with the dew of Heaven, as a Lambs fleece; but when a ruder breath had forced open its virgin modeſty, and diſmantled its too youthful and unripe retirements, it began to put on darkneſſe, and to decline to ſoftneſſe, and the ſymptomes of a ſickly age; it bowed the head, and broke its ſtalk, and at night having loſt ſome of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces: The ſame is the portion of every man, and every woman; the heritage of worms and ſerpents, rottenneſſe and cold diſhonour, and our beauty ſo changed that our acquaintance quickly knew us not, and that change mingled with ſo much horrour, or elſe meets ſo with our fears and weak diſcourſings, that they who ſix hours ago tended upon us, either with charitable or ambitious ſervices cannot without ſome regret ſtay in the room alone where the body lies ſtripped of its life and Honour. I have read of a fair young German Gentleman, who living, often refuſed to be pictured, but put off the importunity of his friends deſire, by giving way that after a few dayes burial they might ſend a painter to his vault, and if they ſaw cauſe for it, draw the image of *his death unto the life*. They did ſo, and found his face half eaten, and his midriffe and back bone full of ſerpents, and ſo he ſtands pictured among his armed Anceſtours. So does the faireſt beauty change, and it will be as bad with you and me; and

Anceps forma bonum mortalibus.
Exigui donum breve temporis
Ut fulgor teneris qui radiat genis
Momento rapitur, nulla laq. non die.
Forma oſi ſpolium corporis abſtulit.
Senec.

then, what servants shall we have to wait upon us in the grave, what friends to visit us, what officious people to cleanse away the moist and unwholsom cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral.

This discourse will be useful, if we consider and practise by the following Rules and Considerations respectivly.

1. All the Rich, and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that shall be left will be this, that the Neighbours shall say he died a rich man: and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of Doomsday; And he that kills the Lords people with unjust or ambitious wars for an unrewarding interest, shall have this character, that he threw away all the dayes of his life, that one year might be reckoned with his Name, and computed by his reign, or consulship; and many men by great labors and affronts, many indignities and crimes labour onely for a pompous Epitaph, and a loud title upon their Marble; whilest those into whose possessions their heirs, or kinred are entred, are forgotten, and lye unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a sermon, the best and most passionate that ever men preached, if he shall but en-

Rape, congere, auser, posside, relinquendum est. Martial

Annos omnes prodegit ut ex eo annus unus numeretur, & per mille indignitates laboravit in titulum sepulchri Senec.

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant, Gerson.

—Me veterum frequens Memphis Pyramidum docet
Me præceps tumulo lachryma gloriæ

ter into the ſepulchres of Kings. In the ſame Eſcurial where the Spaniſh Princes live in greatneſſe and power, and decree war or peace, they have wiſely placed a cœmeterie where their aſhes and their glories ſhall ſleep till time ſhall be no more: and where our Kings have been crowned, their Anceſtours lay interred, and they muſt walk over their Grandſires head to take his crown. There is an acre ſown with royal ſeed, the copy of the greateſt change, from rich to naked, from cieled roofs to arched coffins, from *living like Gods* to *dye like Men*. There is enough to cool the flames of luſt, to abate the heights of pride, to appeaſe the itch of covetous deſires, to ſully and daſh out the diſſembling colours of a luſtful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miſerable, the beloved and the deſpiſed Princes mingle their duſt, and pay down their ſymbol of Mortality, and tell all the world, that when we die, our aſhes ſhall be equal to Kings, and our accounts eaſier, and our pains or our crowns ſhall be leſſe. * To my apprehenſion it is a ſad record which is left by *Athenæus* concerning *Ninus* the great Aſſyrian Monarch, whoſe life and death is ſummed up in theſe words: 'Ninus the Aſſyrian had an Ocean of gold, 'and other riches more then the ſand in the 'Caſpian ſea: he never ſaw the ſtars, and per-'haps he never deſired it; he never ſtirred up 'the holy fire among the *Magi*, nor touched 'his God with the ſacred rod according to the 'Laws; he never offered ſacrifice, nor wor-'ſhipped the Deity, nor adminiſtred juſtice, nor ſpake

Me projecta jacentium, palam
Per populos Buſta Quiritium
Et vilis Zephyro jocus, jactati cineres & procerum rogi
Lyric. Caſ 1 2, od. 27.

'spake to his people, nor numbred them; but 'he was most valiant to eat and drink, and 'having mingled his wines he threw the rest 'upon the stones: This man is dead; Behold 'his Sepulchre, and now hear where *Ninus* is. 'Some times I was *Ninus*, and drew the breath 'of a living man, but now am nothing but 'clay. I have nothing, but what I did eat, and 'what I served to my self in lust [that was and 'is all my portion;] the wealth with which I 'was [esteemed] blessed, my enemies meet-'ing together shall bear away, as the mad *Thy-'ades* carry a raw Goat. I am gone to Hell, and 'when I went thither, I neither carried Gold, 'nor Horse, nor silver Chariot. I that wore a 'Miter, am now a little heap of dust. * I know not any thing that can better represent the evil condition of a wicked man, or a changing greatnesse. From the greatest secular dignity to dust, and ashes, his nature bears him; and from thence to Hell his sins carry him, and there he shall be for ever under the dominion of chains and devils, wrath, and an intollerable calamity. This is the reward of an unsanctified condition, and a greatnesse ill gotten, or ill administred.

Ἀθανασία δ' οὐκ ἔστιν οὐδ' ἀνυπαγάγης τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα, Ἀλλ' ἀποθανῆ, καὶ ταῦτα καταλείψεις τινί. Menand.

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far distant events and accidental contingencies. This day is mine and yours, but *ye know not what shall be on the morrow*: and every morning creeps out of a dark cloud, leaving behinde it an ignorance and silence deep as midnight and undiscerned as are the phantasms that make a Chry-

τὸ σήμερον μέλει μοι, τὸ δ' αὔριον τίς οἶδε;

Chrysome childe to smile: so that we cannot discern what comes hereafter, unlesse we had a light from Heaven, brighter then the vision of an Angel, even the Spirit of Prophesie. Without revelation we cannnot tell whether we shal eat to morrow, or whether a Squinzy shall choak us: and it is written in the unrevealed folds of Divine Predestination, that many who are this day alive, shall to morrow be laid upon the cold earth, and the women shall weep over their shrowd, and dresse them for their funeral. *S. James* in his Epistle notes the folly of some men his contemporaries, who were so impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would consult Astrologers and witches, Oracles and Devils what should befall them the next Calends? what should be the event of such a voyage, what God had written in his book concerning the successe of battels, the Election of Emperors, the Heir of families, the price of Merchandise, the return of the Tyrian fleet, the rate of Sidonian Carpets, and as they were taught by the crafty and lying Damons, so they would expect the issue; and oftentimes by disposing their affairs in order toward such events, really did produce some litle accidents according to their expectation; and that made them trust the Oracles in greater things, and in all. Against this, he opposes his Counsel, that we should not search after forbidden records, much lesse by uncertain significations: for whatsoever is disposed to happen by the order of natural causes, or civil counsels may be rescinded by a pe-

Quid sit futurum cras fuge quærere
Et quem fors dierum
Cunq; dabit, lucro appone.
Horat.

cu-

Nec Babylonios tentaris numeros
Vt melius quicquid erit, pati
Seu plures hyemes, seu tribuit Jupiter ultimam. Horat.
Incertam frustra Mortales finem horam
quæritis & qua sit mors aditura via.
Pœna minor certam subito perferre ruinam,
Quod timeas gravius sustinuisse diu.
Catul. eleg. 1.29.

culiar decree of providence or be prevented by the death of the interested persons; who while their hopes are full, and their causes conjoyned, and the work brought forward, and the sickle put into the harvest, and the first fruits offered, and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When *Richilda* the Widow of *Albert* Earl of Eberſberg had feasted the Emperour *Henry III.* and petitioned in behalf of her Nephew *Welpho* for some lands formerly possessed by the Earl her Husband; just as the Emperour held out his hand to signifie his consent, the chamber-floor suddenly fell under them, and *Richilda* falling upon the edge of a bathing vessel, was bruised to death, and stayed not to see her Nephew sleep in those lands which the Emperour was reaching forth to her, and placed at the door of restitution.

Certa amittimus dum incerta petimus; atq; hoc evenit in labore atq; indolor, ut mors obrepat interim. Plaut. Pseud.

3. As our *hopes* must be confined, so must our *designes*; let us not project long designes; crafty plots, and diggings so deep that the intrigues of a designe shall never be unfolded till our Grand children have forgotten our vertues or our vices. The work of our soul is cut short, facile, sweet and plain, and fitted to the small portions of our shorter life: and as we must not trouble our inquiry, so neither must

muſt we intricate our labour and purpoſes with what we ſhall never enjoy. This rule does not forbid us to plant Orchards which ſhall feed our Nephews with their fruit; for by ſuch proviſions they do ſomething towards an imaginary immortality, and do charity to their Relatives: But ſuch projects are reproved which diſcompoſe our preſent duty by long and future deſignes; ſuch which by caſting our labours to events at diſtance, make us leſſe to remember our death ſtanding at the door. It is fit for a Man to work for his dayes wages, or to contrive for the hire of a week, or to lay a train to make proviſions for ſuch a time as is within our eye, and in our duty, and within the uſual periods of Mans life, for whatſoever is made neceſſary, is alſo made prudent; but while we plot, and buiſy our ſelves in the toils of an ambitious war, or the levies of a great eſtate, Night enters in upon us, and tells all the world, how like fools we lived, and how deceived and miſerably we dyed. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting, and tenacious in holding a great eſtate, and one who was as diligent in the care of his body, as of his money, curious of his health, as of his poſſeſſions; that he all day long attended upon his ſick and dying friend; but when he went away was quickly comforted, ſupped merrily, went to bed cheerfully, and on a ſudden being ſurprized by a Squinzy, ſcarce drew his breath until the Morning, but by that time dyed, being ſnatched from the torrent of his fortune, and the

Quid brevi fortes iaculemur ævo
Multa?
Jam te premet nox, Fabulæq;
Manes
Et domus exilis Plutonia.
Horat.

Epiſt. 101.

the swelling tide of wealth, and a likely hope bigger then the necessities of ten men. This accident was much noted then in Rome, because it happened in so great a fortune, and in the midst of wealthy designes; and presently it made wise men to consider, how imprudent a person he is, who disposes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro suspenditur, cui irritum est præsens Senec.

4. Though we must not look so far off, and prey abroad, yet we must be buisie neer at hand; we must with all arts of the Spirit seize upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower, which will quickly cease dropping from above, and quickly cease running in our chanels here below; This instant will never return again, and yet it may be this instant will declare, or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present that they would lose nothing of the dayes pleasure. *Let us eat and drink for to morrow we shall die*; that was their philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard; for God bids you to remember death*; so the Epigrammatist speaks the sence of their drunken principles. Something towards this

Ætate fruere, mobili cursu fugit. Senec.

Martial. l. 2. epig. 59.

this signification is that of *Solomon*, *There is nothing better for a man then that he should eat and drink, and that he should make his soul enjoy good in his labour, for that is his portion, for who shall bring him to see that which shall be after him?* But although he concludes all this to be vanity, yet because it was the bestthing that was then commonly known * that they should seize upon the present with a temperate use of permitted pleasures, had reason to say that Christianity taught us to turn this into religion. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

Eccles 3. 22. & chap. 2. 24.

* Amici dum vivimus, vivamus.
τοῖς λέγει τὸ γλύμμα καὶ ἔσθιε καὶ πίνειν
Ἄνθεα τοιούτου γίγνομεθ' ὑξατόνος.
Hoc etiam faciunt ubi discubuere, tenentq;
Pocula sæp homines, & inumbrant ora coronis
Ex animo ut dicant brevis est hic fructus homillis,
Jam fuerit neq post unquam revocare licebit
Lucret. lib. 3.

To the purpose of this rule is that collect of *Tuscan* hieroglyphics which we have from *Gabriel Simeon*. 'Our life is very short, beauty 'is a cosenage, money is false and fugitive, 'Empire is odious, and hated by them that have 'it not, and uneasy to them that have, victory 'is alwayes uncertain, and peace most com'monly is but a fraudulent bargain; old age 'is miserable, death is the period, and is a hap'py one if it be not sowred by the sins of 'our life: but nothing continues but the ef'fects of that wisdom which imployes the pre'sent time in the acts of a holy religion, and 'a peaceable conscience: for they make us to live

live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the Holy Jesus where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a dayes abode, and our age is like that of a flie, and contemporary with a gourd, we must look some where else for an abiding city, a place in another countrey to fix our house in, whose walls and foundation is God, where we must finde rest, or else be restlesse for ever. For whatsoever ease we can have or fancy here is shortly to be changed into sadnesse, or tediousnesse: it goes away too soon like the periods of our life; or stayes too long, like the sorrows of a sinner: its own wearinesse or a contrary disturbance is its load; or it is eased by its revolution into vanity & forgetfulnes; and where either there is sorrow or an end of joy, there can be no true felicity: which because it must be had by some instrument, and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is their state, Angels are the Company, the Lamb is the light, and God is the portion, and inheritance.

Quis sapiens bono
Confidat fragili: dum
licet, utere:
Tempus sed tacitum
subruit: hora
Semper praterita deterior
subit.
Hippol.

SECT.

SECT. III.

Rules and Spiritual arts of lengthening our dayes, and to take off the objection of a ſhort life.

IN the accounts of a mans life we do not reckon that portion of dayes in which we are ſhut up in the priſon of the womb: we tell our years from the day of our birth: and the ſame reaſon that makes our reckning to ſtay ſo long, ſayes alſo that then it begins too ſoon. For then we are beholding to others to make the account for us: for we know not of a long time, whether we be alive or no, having but ſome little approaches and ſymptoms of a life. To feed, and ſleep, and move a little, and imperfectly, is the ſtate of an unborn childe; and when it is born, he does no more for a good while; and what is it that ſhall make him to be eſteemed to live the life of a man? and when ſhall that account begin? For we ſhould be loath to have the accounts of our age taken by the meaſures of a beaſt: and fools and diſtracted perſons are reckoned as *civilly dead*; they are no parts of the Common-wealth, not ſubject to laws, but ſecured by them in Charity, and kept from violence as a man keeps his Ox; and a third part of our life is ſpent, before we enter into a higher order, into the ſtate of a man.

2. Neither

2. Neither must we think, that the life of a Man begins when he can feed himself or walk alone, when he can fight, or beget his like; for so he is contemporary with a camel, or a cow; but he is first a man when he comes to a certain, steddy use of reason, according to his proportion, and when that is, all the world of men cannot tell precisely. Some are called *at age*, at fourteen, some at one and twenty, some never; but all men, late enough; for the life of a man comes upon him slowly and insensibly. But as when the Sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to Mattins, and by and by gilds the fringes of a cloud and peeps over the Eastern hills, thrusting out his golden horns, like those which decked the browes of *Moses* when he was forced to wear a vail, because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he showes a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly: so is a mans reason and his life. He first begins to perceive himself, to see or taste, making little reflections upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty; but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger; and little images of things are laid before him, like a cock-boat to a whale

a whale onely to play withall: but before a man comes to be wise he is half dead with gouts and consumptions, with Catarrhes and aches, with sore eyes, and a worn out body: so that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well being; but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason; and when that is come, it is ten to one, but he stops by the impediments of vice, and wants the strengths of the *spirit*; and we know that *Body* and *Soul* and *Spirit* are the constituent parts of every Christian man. And now let us consider, what that thing is, which we call *years of discretion*? The young man is passed his Tutors, and arrived at the bondage of a caytive spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to chuse his vice, to act his lust, to court his Mistresse, to talk confidently, and ignorantly, and perpetually, to despise his betters, to ~~deny nothing to~~ his *indulge* appetite, to do things, that when he is indeed a man he must for ever be ashamed of; for this is all the discretion that most men show in the first stage of their Manhood; they can discern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils

evils of folly, and an unbridled appetite. And by this time, the young man hath contracted vitious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a natural, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectual, nor the spiritual life, neither the life of a man, nor of a Christian; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boyes and vitious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtfull, and filling up all the dimensions of their abode with businesses of empty affairs, being at leasure to attend no vertue: they cannot pray, because they are busie, and because they are passionate: they cannot communicate because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering, that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like Sailers loosing from a port, and tost immediatly with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea. The businesse and impertinent affairs of most men, steal all their time, and they are restlesse in a foolish motion; but this is not the progress of a man;

he

he is no further advanc'd in the courſe of a life though he reckon many years: for ſtill his ſoul is childiſh, and trifling like an untaught boy.

Bis jam conſul trigeſimus inſtat
Et numerat paucos vix tua vita dies.

If the parts of this ſad complaint finde their remedy, we have by the ſame inſtruments alſo cured the evils and the vanity of a ſhort life. Therefore,

1. Be infinitely curious you doe not ſet back your life in the accounts of God by the intermingling of criminal actions, or the contracting vitious habits. There are ſome vices which carry a ſword in their hand and cut a man off before his time. There is *a ſword of the Lord*, and there is *a ſword of a Man*; and there is *a ſword of the Devil*. Every vice of our own managing in the matter of carnality, of luſt, or rage, ambition or revenge is a ſword of Sathan put into the hands of a man: Theſe are the deſtroying Angels, ſin is the *Apollyon*, the *deſtroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poiſon, and twiſt willingly with the vipers, till they bring us into the Regions of an irrecoverable ſorrow. We uſe to reckon perſons as good as dead if they have loſt their limbs and their teeth, and are confined to an Hoſpital, and converſe with none but Surgeons and Phyſicians, Mourners and Divines, thoſe *pollinctores*, the Dreſſers of bodies and ſouls to Funeral: But it is worſe when the ſoul, the principle of life is imployed wholly in the offices of death; and that man was worſe then dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and ſet into a ſoft couch, aſked his ſlaves

An ego jam ſedeo? Do I now ſit. The beaſt was ſo drownd in ſenſuality and the death of his ſoul, that whether he did ſit or no, he was to believe another. Idleneſſe and every vice is as much of death as a long diſeaſe is, or the expence of ten years: and ſhe that lives in pleaſures is dead while ſhe liveth (ſaith the Apoſtle), and it is the ſtile of the Spirit concerning wicked perſons, *They are dead in treſpaſſes and ſins.* For as every ſenſual pleaſure and every day of idlenes and uſeleſs living lops off a little branch from our ſhort life; ſo every deadly ſin and every habitual vice does quite deſtroy us: but innocence leaves us in our natural portions, and perfect period; we loſe nothing of our life, if we loſe nothing of our ſouls health; and therefore he that would live a full age muſt avoid a ſin, as he would decline the Regions of death, & the diſhonors of the grave.

Æ depol proinde ut bene vivitur, diu vivitur. Plaut Trinum.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reaſon and ſober counſels, of religion and the Spirit, and then we ſhall have no reaſon to complain that our abode on earth is ſo ſhort: Many men finde it long enough, and indeed it is ſo to all ſenſes. But when we ſpend in waſte, what God hath given us in plenty, when we ſacrifice our youth to folly, our manhood to luſt and rage, our old age to covetouſneſſe and irreligion, not beginning to live till we are to die, deſigning that time to Vertue which indeed is infirm to every thing and profitable to nothing, then we make our lives ſhort, and luſt runs away with all the vigorous and healthful part of it; and pride and animoſity ſteal the manly portion, and craftineſſe and intereſt poſſeſſe old age; *velut*

Non accepimus brevem vitam, ſed fecimus, nec inopes eſus, ſed prodigi ſumus. Senec.

ex

ex pleno & abundanti perdimus; we ſpend as if we had too much time, and knew not what to do with it: We fear every thing like weak and ſilly mortals; and deſire ſtrangely and greedily as if we were immortal: we complain our life is ſhort, and yet we throw away much of it, and are weary of many of its parts: We complain the day is long, and the night is long, and we want company, and ſeek out arts to drive the time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Cæſar* comes to finger it, and to pay with it all his Legions; and the Revenue of all Egypt and the Eaſtern provinces was but a little ſumme when they were to ſupport the luxury of *Marc. Antony*, and feed the riot of *Cleopatra*: But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugal perſon, or to feed a Hermit. Juſt ſo is our life; it is too ſhort to ſerve the ambition of a haughty Prince, or an uſurping Rebel: too little time to purchaſe great wealth, to ſatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our juſt, or unjuſt intereſt; but for the obtaining vertue; for the purchaſe of ſobriety and modeſty, for the actions of Religion God gave us time ſufficient, if we *make the outgoings of the Morning and Evening*, that is, our infancy and old age to be taken into the computations of a man. Which we may ſee in the following particulars.

1. If our childhood being firſt conſecrated by a forward baptiſme, it be ſeconded by a holy education, and a complying obedience; If our youth be chaſt and temperate, modeſt and induſtrious, proceeding

Sed potes, Publi, geminare magna
Secula fama.
Quem sui raptum gemuere cives
Hic diu vixit. Sibi quisq; famam
Scribat hæredem: rapiunt avaræ
Cætera Lunæ.

through a prudent and sober Manhood to a Religious old age, then we have lived our whole duration, and shall never die, but be changed in a just time to the preparations of a better, and an immortal life.

2. If besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldom communions we would allow to religion & the studies of wisdom, those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousnesse, watchful lust, and impertinent amours, and balls and revellings and banquets, all that which was spent vitiously & all that time that lay fallow & without imployment, our life would quickly amount to a great sum. *Tostatus Abulensis* was a very painful person and a great Cleark, and in the dayes of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason, and the state of a man: and *John Scotus* died about the two and thirtieth year of his age; and yet besides his publike disputations, his dayly Lectures of Divinity in publike and private, the Books that he wrote being lately collected and printed at Lyons do equal the number of volumes of any two the most voluminous Fathers of the Latine Church. Every man is not inabled to such imployments, but every man is called and inabled to the works of a sober and a religious life; and there are many Saints of God that can reckon as many volumes

volumes of religion and mountains of piety, as those others did of good books. S. *Ambrose* (and I think from his example, *S. Augustine*) divided every day into three tertia's of imployment: eight hours he spent in the necessities of nature and recreation, eight hours in charity and doing assistance to others, dispatching their businesses, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorances, transacting the affairs of his Diocesse, and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fancied joy, and while he told the sands of his hour-glasse, or the throbs and little beatings of his watch, by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousnesse of a moneth. And if we tell our dayes by Canonical hours of prayer, our weeks by a constant revolution of fasting dayes, or dayes of special devotion, and over all these draw a black Cypresse a veil of penitential sorrow, and severe mortification, we shall soon answer the calumny and objection of a short life. He that governs the day and divides the hours hastens from the eyes and observation of a merry sinner; but loves to stand still, and behold, and tell the sighs, and number the groans, and sadly delicious accents of a grieved penitent. It is a vast work that any man may do if he never be idle; and it is a huge way that a man may go in vertue if he never goes out of his way by a vitious habit,

or a great crime, and he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things else. Strive not to forget your time, and suffer none of it to passe undiscerned, and then measure your life, and tell me how you finde the measure of its abode. However, *the time we live, is worth the money we pay for it* : and therefore it is not to be thrown away.

3. When vitious men are dying, and scar'd with the affrighting truths of an evil conscience, they would give all the world for a year, for a moneth; nay we read of some that called out with amazement *inducias usq; ad mane, truce but till the morning*: and if that year, or some few moneths were given, those men think they could do miracles in it. And let us a while suppose what *Dives* would have done if he had been loosed from the pains of hell and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the Temple? would he not perpetually have been under the hands of Priests, or at the feet of the Doctors, or by *Moses* chair, or attending as neer the Altar as he could get, or relieving poor *Lazars*, or praying to God, and crucifying all his sin? I have read of a Melancholy person who saw hell but in a dream or vision, and the amazement was such that he would have chosen ten times to die, rather then feel again so much of that horror: and such a person cannot be fancied but that he would spend a year in such holinesse, that the religion of a few moneths would equal the devotion of many years, even

of

of a good man. Let us but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpend that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a religion, ſerved God with ſo much holineſſe, mortified ſin with ſo great a labour, purchaſed vertue at ſuch a rate, and ſo rare an induſtry? It muſt needs be that ſuch a man muſt dye when he ought to die, and be like ripe and pleaſant fruit falling from a fair tree and gathered into baſkets for the planters uſe: He that hath done all his buſineſſe, and is begotten to a glorious hope by the ſeed of an immortal Spirit, can never die too ſoon, nor live too long.

Huic neq; defungi viſum eſt,
nec vivere pulchrum;
Cura fuit rectè vivere, ſicq;
mori.

Xerxes wept ſadly when he ſaw his army of 2300000 men, becauſe he conſidered that within a hundred years all the youth of that army ſhould be duſt and aſhes: and yet as *Seneca* well obſerves of him, he was the man that ſhould bring them to their graves; and he conſumed all that army in two years, for whom he feared, and wept the death after an hundred. Juſt ſo we do all. We complain that within thirty or fourty years, a little more, or a great deal leſſe we ſhall deſcend again into the bowels of our Mother, and that our life is too ſhort for any great imployment; and yet we throw away five and thirty yeers of our fourty, and the remaining five we divide between art and nature, civility and cuſtoms, neceſſity and convenience, prudent counſels and religion; but the portion of the laſt, is little and contemptible, and yet that little is

all that we can prudently account of our lives: We bring that fate and that death neer us, of whose approach we are so sadly apprehensive.

4. In taking the accounts of your life do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires: but let every intermedial day and hour passe with observation. He that reckons he hath lived but so many harvests, thinks, they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastic expectations spend much of our lives; and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burden of our time, fit to be pared off, and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

In spe viventibus, proximum quodq; tempus elabitur, subitq; aviditas temporis, & miserri us, itq; miserrima omnia efficiens, metus mortis..... Ex hac aute indigentia timor nascitur, & cupiditas futuri exedens animum. Senec.

5. A strict course of piety is the way to prolong our lives in the natural sense, and to adde good portions to the number of our years; and sin is sometimes by natural causality, very often by the anger of God, and the Divine judgement, a cause of sudden and untimely death. Concerning which I shall adde nothing (to what I have some where else * said of this article) but onely the observation of *Epiphanius*: that for 3332 years, even to

* Life of Christ, Part 3. Disc. 14.

to the twentieth age, there was not one example of a ſon that died before his Father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line did firſt die (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the people a new religion, to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his Father Terah in the land of his Nativity*: God by an unheard of judgement, and a rare accident puniſhing his newly invented crime; by the untimely death of his ſon. Lib. 1. Tom. 1. Panar. Sect. 6.

6. But if I ſhall deſcribe a living man; a man that hath that life that diſtinguiſhes him from a fool or a bird, that which gives him a capacity next to Angels; we ſhall finde that even a good man lives not long, becauſe it is long before he is born to this life, and longer yet before he hath a mans growth. He that can look upon death, and ſee its face with the ſame countenance with which he hears its ſtory; that can endure all the labours of his life with his ſoul ſupporting his body; that can equally deſpiſe riches when he hath them, and when he hath them not; that is not ſadder if they lye in his Neighbours trunks, nor more brag if they ſhine round about his own walls; he that is neither moved with good fortune coming to him, nor going from him; that can look upon another mans lands evenly and pleaſedly as if they were his own; and yet look upon his own, and uſe them too, juſt as if they were another mans; that neither ſpends his Seneca de vita beata. c. 20.

'goods prodigally, and like a fool, nor yet 'keeps them avaritiously and like a wretch; 'that weighs not benefits by weight and num- 'ber, but by the mind & circumstances of him 'that gives them; that never thinks his cha- 'rity expensive if a worthy person be the 'receiver; he that does nothing for opinion 'sake, but every thing for conscience, being 'as curious of his thoughts, as of his actings in markets and Theaters, and is as much in awe of himself, as of a whole assembly; he that knowes God looks on, and contrives his secret affairs as in the presence of God and his holy Angels; that eats and drinks because he needs it, not that he may serve a lust or load his belly; he that is bountifull and cheerfull to his friends, and charitable and apt to forgive his enemies; that loves his countrey and obeyes his Prince, and desires and endeavours nothing more then that he may do honour to God, this person may reckon his life, to be the life of a man, and compute his moneths, not by the course of the sun, but the Zodiac and circle of his vertues: because these are such things which fools and children, and birds and beasts cannot have: These are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the dayes of *Hezekiah*.

SECT.

SECT. IV.

Conſideration of the miſeries of Mans life.

AS our life is very ſhort ſo it is very miſerable, and therefore it is well it is ſhort: God in pity to mankinde, leſt his burden ſhould be inſupportable and his nature an intolerable load, hath reduced our ſtate of miſery to an abbreviature; and the greater our miſery is, the leſſe while it is like to laſt; the ſorrows of a mans ſpirit being like ponderous weights which by the greatneſſe of their burden make a ſwifter motion and deſcend into the grave to reſt and eaſe our wearied limbs; for then onely we ſhall ſleep quietly when thoſe fetters are knocked off which not onely bound our ſouls in priſon, but alſo eat the fleſh till the very bones open'd the ſecret garments of their cartilages, diſcovering their nakedneſſe and ſorrow.

1 Here is no place to fit down in, but you muſt riſe as ſoon as you are ſet: for we have gnats in our chambers, and worms in our gardens, and ſpiders and flies in the palaces of the greateſt Kings. How few men in the world are proſperous? what an infinite number of ſlaves and beggers, of perſecuted and oppreſſed people fill all corners of the earth with groans, and Heaven it ſelf with weeping prayers, and ſad remembrances? how many Provinces and Kingdoms are afflicted by a

Nulla requies in terris; ſurgite poſtquam ſederitis; hic eſt locus pulcum & culicum.

violent war, or made desolate by popular diseases? some whole countreyes are remarked with fatal evils, or periodical sicknesses. *Gran Cairo* in Egypt feels the plague every three years, returning like a Quartan ague, and destroying many thousands of persons. All the inhabitants of Arabia the desert are in continuall fear of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses or retire to unfruitful mountains to prolong an uneasy and wilder life: and all the Countreyes round about the Adriatic sea feel such violent convulsions by Tempests and intolerable Earthquakes, that sometimes whole cities finde a Tombe, and every man sinks with his own house made ready to become his Monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one deluge, and breach of the Divine anger? and shall not all the world * again be destroyed by fire? Are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evil, which for the sins of men, God hath suffered to possess the greatest part of Mankinde? Most of the men that are now alive, or that have been living for many ages, are Jews, Heathens, or Turcs: and God was pleased to suffer a base Epileptic person, a villain and a vitious to set up a religion which hath filled almost all Asia, and Africa, and some parts of Europe; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made Mahume-

* Ἔστι καὶ Σάμος ἄμμος, ἐσεῖται δῆλος ἄδηλος, καὶ Ῥώμη ἔμη·
Sibyll. Orac.

humetans, ſtrangers and enemies to Chriſt, by whom alone we can be ſaved. This conſideration is extremely ſad, when we remember how univerſal, and how great an evil it is, that ſo many millions of ſons and daughters are born to enter into the poſſeſſion of Devils to eternal ages. Theſe evils are the miſeries of great parts of mankinde, and we cannot eaſily conſider more particularly, the evils which happen to us, being the inſeparable affections, or incidents to the whole nature of man.

2. We finde that all the women in the world are either born for barrenneſſe or the pains of Child-birth, and yet this is one of our greateſt bleſſings; but ſuch indeed are the bleſsings of this world: we cannot be well with, nor without many things. Perfumes make our heads ake, roſes prick our fingers, and in our very blood where our life dwells is the Scene under which nature acts many ſharp Feavers and heavy ſickneſſes. It were too ſad if I ſhould tell how many perſons are afflicted with evil ſpirits, with ſpectres and illuſions of the night; and that huge multitudes of men and women live upon mans fleſh: Nay worſe yet, upon the ſins of men, upon the ſins of their ſons and of their daughters, and they pay their ſouls down for the bread they eat, buying this dayes meal with the price of the laſt nights ſin.

3. Or if you pleaſe in charity to viſit an Hoſpital, which is indeed a map of the whole world, there you ſhall ſee the effects of *Adams* ſin and the ruines of humane nature, bodies laid up in heaps like the bones of a deſtroyed town, *homines precarii ſpiritus, & malè hærentis*, men whoſe ſouls ſeem to be borrowed, and are kept there by art and the force of Medicine; whoſe

whose miseries are so great, that few people have charity or humanity enough to visit them, fewer have the heart to dresse them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity, and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulnesse a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity are miserable upon a several charge, but yet they almost make up all mankinde.

4. All wicked men are in love with that which intangles them in huge variety of troubles, they are slaves to the worst of Masters, to sin and to the Devil, to a passion, and to an imperious woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easy is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares, are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and learned men * in all ages have been observed to be very poor, *& honestas miserias accusant*; "they complain of the r honest miseries."

* Vilis adulator picto iacet ebrius ostro
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis
Atq; inopi lingua desertas invocat artes.
Petron.

Hinc & jocus apud Aristophanem in avibus;
οὗτος μὲν τοι σπολάδα καὶ χιτῶν' ἔχεις· ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

5 But

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendour and the sharpnesse of their light, will with their appendant sorrows wring a tear from the most resolved eye. For not only the winter quarter is full of storms and cold and darknesse, but the beauteous spring hath blasts and sharp frosts, the fruitful teeming summer is melted with heat, and burnt with the kisses of the sun her friend, and choaked with dust, and the rich Autumn is full of sickneſſe, and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the fairest face is placed one of the worst sinks of the body, *the nose*, we may use it, not only as a mortification to the pride of beauty, but as an allay to the fairest outside of condition which any of the sons and daughters of *Adam* do possesse. * For look upon Kings and conquerours: I will not tell that many of them fall into the condition of servants, and their subjects rule over them, and stand upon the ruines of their families, and that to such persons, the sorrow is bigger then usually happens in smaller fortunes: but let us suppose them still conquerers, and see what a goodly purchase they get by all their pains and amazing fears, and continual dangers. They carry their arms beyond Ister, and passe the Euphrates, and binde the Germans with the bounds of the river Rhyne: I speak in the stile of the Roman greatnesse: for now adayes, the biggest fortune swells not beyond the limits of a petty pro-

Vilis servus habet regni bona, cellaq; capti
Deridet festam Romuleamq; casam.
Petron.

Omnia crede mihi etiam felicibus dubia sunt. Senec.

province or two, and a hill confines the progreſſe of their proſperity, or a river checks it: But whatſoever tempts the pride and vanity of ambitious perſons is not ſo big as the ſmalleſt ſtar which we ſee ſcattered in diſorder, and unregarded upon the pavement and floor of Heaven. And if we would ſuppoſe the piſmires had but our underſtandings, they alſo would have the method of a Mans greatneſſe, and divide their little Mole-hils into Provinces and Exarchats: and if they alſo grew as vitious and as miſerable, one of their princes would lead an army out, and kill his neighbour Ants that he might reign over the next handfull of a Turfe. But then if we conſider at what price, and with what felicity all this is purchaſed, the ſting of the painted ſnake will quickly appear, and the faireſt of their fortunes will properly enter into this account of humane infelicities.

We may gueſſe at it by the conſtitution of *Auguſtus* fortune; who ſtrugled for his power, firſt with the Roman Citizens, then with *Brutus* and *Caſſius* and all the fortune of the Republike; then with his Collegue *Marc. Anthony*; then with his kinred and neereſt Relatives; and after he was wearied with ſlaughter of the Romans, before he could ſit down and reſt in his imperial chair he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Rhyne, and Danubius: And when he dwelt at home in greatneſſe and within the circles of a mighty power, he hardly eſcaped the ſword of the *Egnatii*, of *Lepidus*, *Cæpio*, and *Muræna*: and after he had entirely reduced the felicity and *Grandeur* into his own family, his Daughter, his onely childe conſpired

spired with many of the young Nobility, and being joyned with adulterous complications as with an impious sacrament they affrighted and destroyed the fortune of the old man, and wrought him more sorrow then all the troubles that were hatched in the baths and beds of Egypt, between *Anthony* and *Cleopatra*. This was the greatest fortune that the world had then, or ever since, and therefore we cannot expect it to be better in a lesse prosperity.

Et adulterio velut sacramento adacti. Facit. Plusq & iterum timenda cum Antonio mulier.

6. The prosperity of this world is so infinitely sowred with the overflowing of evils, that he is counted the most happy who hath the fewest; all conditions being evil and miserable, they are onely distinguished by the Number of calamities. The Collector of the Roman and forreign examples, when he had reckoned two and twenty instances of great fortunes every one of which had been allayed with great variety of evils; in all his reading or experience he could tell but of two who had been famed for an intire prosperity; *Quintus Metellus*, and *Gyges* the King of *Lydia*; and yet concerning the one of them he tells that his felicity was so inconsiderable (and yet it was the bigger of the two) that the Oracle said that *Aglaus Sophidius* the poor *Arcadian* Shepherd was more happy then he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this, is the most prosperous person. But then we must look for prosperity, not in Palaces or Courts of Princes, not in the tents of Conquerers, or in the gaieties of fortunate and prevailing sinners; but something rather in the Cottages of honest

ὅρος τῶν μεγίθους τῶν ἡδονῶν ἡ παντὸς τοῦ ἀλγείνου ὑπεξαίρεσις.

honest innocent and contented persons, whose minde is no bigger then their fortune, nor their vertue lesse then their security. As for others whose fortune looks bigger, and allures fools to follow it like the wandring fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, then whose condition *nothing was more constant, and nothing more mutable; if we reckon them amongst the happy, they are the most happy men, if we reckon them amongst the miserable, they are the most miserable.* For just as is a mans condition, great or little, so is the state of his misery; All have their share; but Kings and Princes, great Generals and Consuls, Rich men and Mighty, as they have the biggest businesse and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasinesse of their appendage may divide the good and evil of the world, making the poor mans fortune as eligible as the Greatest; and also restraining the vanity of mans spirit which a great Fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkennesse and follies of prosperity.

Quem si inter miseros posueri miserrimus, inter felices, felicissimus repente batur.

7. Man never hath one day to himself of entire peace from the things of this world, but either somthing troubles him, or nothing satisfies him, or his very fulnesse swells him and makes him breath short upon his bed. Mens joyes are troublesome, and besides that the fear of losing them takes away the present pleasure (and a man had need of another felicity to pre-

preſerve this) they are alſo wavering and full of trepidation, not onely from their inconſtant nature, but from their weak foundation: They ariſe from vanity, and they dwell upon ice, and they converſe with the winde, and they have the wings of a bird, and are ſerious but as the reſolutions of a childe, commenced by chance, and managed by folly, and proceed by inadvertency, and end in vanity and forgetfulneſſe. So that as *Livius Druſus* ſaid of himſelf, *he never had any play-dayes, or dayes of quiet when he was a boy*, for he was troubleſome and buſie, *a reſtleſſe and unquiet man*, the ſame may every man obſerve to be true of himſelf: he is alwayes reſtleſſe and uneaſy, he dwells upon the waters and leans upon thorns, and layes his head upon a ſharp ſtone.

Vni ſibi nec puero unquam ferias conti-giſſe. Seditio-ſus & fo-ro gravis.

SECT. V.

This Conſideration reduced to practice.

1. THe effect of this conſideration is this, That the ſadneſſes of this life help to ſweeten the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great as that of oxen and camels; if our ſinews were ſtrong as the cordage at the foot of an Oke, if we were as fighting and proſperous people as *Siccius Dentatus*, who was on the prevailing ſide in 120 battels, who had 312 publike rewards aſſigned him by his Generals and Princes for his valour, and conduct in ſieges and

and short encounters, and besides all this had his share in nine triumphs, yet still the period shall be, that all this shall end in death, and the people shall talk of us a while, good or bad, according as we deserve, or as they please; and once it shall come to passe, that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder; For we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition. But our dayes are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience, insnared with passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made aëry and impertinent with vanities, abused with ignorance and prodigious errours, made ridiculous with a thousand weaknesses, worne away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakned with delights, afflicted with want, with the evils of my self, and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole Church; and therefore me thinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which if we please, may be to us the beginning of a better life. When the Prince of Persia wept because his army should all die in the revolution of an age,

age, *Artabanus* told him, that they ſhould all meet with evils ſo many and ſo great, that every man of them ſhould wiſh himſelf dead long before that. Indeed it were a ſad thing to be cut of the ſtone; and we that are in health tremble to think of it; but the man that is wearied with the diſeaſe, looks upon that ſharpneſſe as upon his cure and remedie: and as none need to have a tooth drawn, ſo none could well endure it, but he that hath felt the pain of it in his head: ſo is our life ſo full of evils, that therefore death is no evil to them that have felt the ſmart of this, or hope for the joyes of a better.

2. But as it helps to eaſe a certain ſorrow, as a fire drawes out fire, and a nail drives forth a nail; ſo it inſtructs us in a preſent duty; that is; that we ſhould not be ſo fond of a perpetual ſtorm, nor doat upon the tranſient gaudes and gilded thorns of this world. They are not worth a paſſion, not worth a ſigh or a groan, not of the price of one nights watching; and therefore they are miſtaken and miſerable perſons who ſince *Adam* planted thorns round about Paradiſe, are more in love with that hedge, then all the fruits of the garden, ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers and ſilken halters. Tell them they have loſt a bounteous friend, a rich purchaſe, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evil bigger then their ſpirit can bear, it brings ſickneſſe and death, they can neither eate nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vitious habit,

bit, and the dangers of a ſtate of ſin; if you tell them they have diſpleaſed God, and interrupted their hopes of heaven, it may be they will be ſo civil as to hear it patiently, and to treat you kindly, and firſt commend, and then to forget your ſtory, becauſe they prefer this world with all its ſorrowes, before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns that grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor; but men that love it, becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation; becauſe it is unſafe and ungoverned, flattered and abuſed: and he that conſiders the troubles of an overlong garment, and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate, is their hurt and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely; if he be in love with this world; we need not deſpair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be brought to dwell with Vipers and Dragons, and entertain his Gueſts with the ſhrikes of Mandrakes, Cats and Scrich Owls, with the filing of iron, and the harſhneſſe of rending ſilk; or to admire the harmony that is made by a herd of Evening wolves when they miſſe their draught of blood in their midnight Revels. The groans of

of a man in a fit of the ſtone are worſe then all theſe; and the diſtractions of a troubled conſcience are worſe then thoſe groans; and yet a careleſſe merry ſinner is worſe then all that. But if we could from one of the battlements of Heaven eſpie how many men and women at this time lye fainting and dying for want of bread, how many young men are hewen down by the ſword of war; how many poor Orphans are now weeping over the graves of their Father, by whoſe life they were enabled to eat. If we could but hear how many Mariners, and Paſſengers are at this preſent in a ſtorm, and ſhrike out becauſe their keel daſhes againſt a Rock, or bulges under them; how many people there are that weep with want, and are mad with oppreſſion, or are deſperate by too quick a ſenſe of a conſtant infelicity, in all reaſon we ſhould be glad to be out of the noiſe and participation of ſo many evils. This is a place of ſorrows and tears, of great evils and a conſtant calamity; let us remove from hence, at leaſt in affections and preparation of minde.

CHAP.

CHAP. II.

A general preparation towards a holy and bleſſed Death: by way of exerciſe.

SECT. I.

Three precepts preparatory to a holy death, to be practiſed in our whole life.

1. HE *that would die well muſt alwayes loook for death, every day knocking at the gates of the grave,* and then the gates of the grave ſhall never prevail upon him to do him miſchief. This was the advice of all the wiſe and good men of the world; who eſpecially in the dayes and periods of their joy and feſtival egreſſions choſe to throw ſome aſhes into their chalices, ſome ſober remembrances of their fatal period. Such was the black ſhirt of *Saladine*, the tombſtone preſented to the Emperour of Conſtantinople on

Propera vivere, & ſingulos die ſingulas vitas puta Nihil intereſt inter diem & ſeculum.

Si ſapis, utaris totis Coline diebus, extremum quæ tibi ſemper adeſſe puta. Martial.

on his Coronation day; the Biſhop of Romes two reeds with flax and wax taper, the Egyptian ſkeleton ſerved up at feaſts, and *Trimalcions* banquet in *Petronius*, in which was brought in the image of a dead mans bones of ſilver with ſpondiles exactly turning to every of the Gueſts, and ſaying to every one, that you, and you muſt die, and look not one upon another, for every one is equally concerned in this ſad repreſentment. Theſe in phantaſtic ſemblances declare a ſevere counſel and uſeful meditation; and it is not eaſy for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who conſiders ſadly that he muſt ere long dwell in a houſe of darkneſſe and diſhonour, and his bodie muſt be the inheritance of worms, and his ſoul muſt be what he pleaſes, even as a man makes it here by his living good or bad. I have read of a young Hermit who being paſſionately in love with a young Lady could not by all the arts of religion and mortification ſuppreſſe the trouble of that fancy, till at laſt being told that ſhe was dead and had been buried about fourteen dayes, he went ſecretly to her Vault, and with the ſkirt of his mantle wiped the moiſture from the Carkaſſe, and ſtill at the return of his temptation laid it before him, ſaying, Behold this is the beauty of the woman thou didſt ſo much deſire; and ſo the man found his cure. And if we make death as preſent to us, our own death, dwelling and dreſſed in all its pomp of fancy and proper circumſtances, if

Heu, Heu! nos miſeros, quam totus homuncio nil eſt
Sic erimus cuncti poſtquam nos auferet Orcus:
Ergo vivamus dum licet eſſe, bene.

any thing will quench the heats of lust, or the desires of money, or the greedy passionate affections of this world, this must do it. But withall, the frequent use of this meditation, by curing our present inordinations will make death safe and friendly, and by its very custom will make that the King of terrours shall come to us without his affrighting dresses; and that we shall sit down in the grave as we compose our selves to sleep, and do the duties of nature and choice. The old people that lived neer the Riphæan mountains, were taught to converse with death, and to handle it on all sides and to discourse of it, as of a thing that will certainly come, and ought so to do. Thence their minds and resolutions became capable of death, and they thought it a dishonourable thing, with greedinesse to keep a life that must go from us, to lay aside its thorns, and to return again circled with a glory and a Diadem.

—Certe populi quos despicit Arctos
Felices errore suo, quos ille timorum
Maximus haud urget Lethi metus——
——Inde ruendi
In ferrum mens prona viris, animæq; capaces
Mortis, & ignavum redituræ parcere vitæ

2. *He that would die well must all the dayes of his life lay up against the day of death*, not only by the general provisions of holinesse and a pious life indefinitely, but, provisions proper to the necessities of that great day of expence, in which a man is to throw his last cast for an eternity of joyes or sorrows; ever remembring, that this alone well performed is not enough to passe us into Paradise, but that alone done foolishly is enough to send us to hell; and the want of either a holy life, or death, makes a man to fall short of the mighty price

Qui quotidie vitæ suæ manum imposuit non indiget tempore. Senec.

price of our high calling. * In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers, and a great treasure of devotion laid up in Heaven, provide before hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously as if they had both their feet in one shoe, and when they are passively revolved to the time of their dissolution they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, *faith* and *patience*. When we our selves are to use the articles, to turn our former discourses into present practise, and to feel what we never felt before, we shall finde it to be quite another thing to be willing presently to quit this life, and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many wayes, and of which if we fail any way we are miserable for ever. Then we shall finde how much we have need to have secured the Spirit of God, and the grace of faith by an habitual, perfect unmovable resolution. * The same also is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears, want of a present minde, natural weaknesses, frauds of the Devil, and a thousand ac-

Insere nunc Melibœe pyros, pone ordine vites.

resignation

accidents and imperfections. It concerns us therfore highly in the whole course of our lives, not onely to accustome our selves to a patient suffering of injuries and affronts, of persecutions and losses, of crosse accidents and unnecessary circumstances; but also by representing death as present to us, to consider with what arguments then to fortifie our patience; and by assiduous and fervent prayer to God, all our life long call upon God to give us patience, and great assistances, a strong faith and a confirmed hope, the Spirit of God, and his Holy Angels assistants at that time, to resist and to subdue the devils temptations and assaults; and so to fortifie our hearts that it break not into intolerable sorrows and impatience, and end in wretchlessenesse and infidelity. * But this is to be the work of our life, and not to be done at once; but as God gives us time by succession, by parts and little periods. For it is very remarkable that God who giveth plenteously to all creatures, he hath scattered the firmament with stars as a man sowes corn in his fields, in a multitude bigger then the capacities of humane order; he hath made so much varietie of creatures, and gives us great choice of meats and drinks, although any one of both kindes would have served our needs; and so in all instances of nature; yet in the distribution of our time, God seems to be strait-handed, and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together, but he takes away one when he gives us another. This should teach us to value our time, since God so values it, and by his

his so small distribution of it, tells us, it is the most precious thing we have. Since therefore in the day of our death, we can have but still the same little portion of this precious time, let us in every minute of our life, I mean, in every discernable portion lay up such a stock of reason and good works, that they may convey a value to the imperfect and shorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and benediction, upon the actions preparatory to our death-bed.

3. *He that desires to die well and happily, above all things must be carefull, that he do not live a soft, a delicate and voluptuous life*; but a life severe, holy, and under the discipline of the crosse; under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulnesse. No man wants cause of tears and a daily sorrow. Let every man consider what he feels and acknowledge his misery; let him confesse his sin and chastise it; let him bear his crosse patiently, and his persecutions nobly, and his repentances willingly and constantly; let him pity the evils of all the world, and beat his share of the calamities of his Brother; let him long and sigh for the joyes of Heaven; let him tremble and fear because he hath deserved the pains of hell; let him commute his eternall fear with a temporall suffering, preventing Gods judgement by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments and acts of sorrow, he will finde,

that for a ſecular joy and wantonneſſe of ſpirit, there are not left many void ſpaces of his life.

Ch 4. v 9 It was Saint *James's* advice; *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping:* And *Bonaventure* in the life of Chriſt, reports that the H. Virgin Mother ſaid to S. *Elizabeth*, *That Grace does not deſcend into the ſoul of a man but by prayer and by affliction.* Certain it is, that a mourning ſpirit, and an afflicted body are great inſtruments of reconciling God to a ſinner, and they alwayes dwell at the gates of atonement and reſtitution. * But beſides this; a delicate and proſperous life is hugely contrary to the hopes of a bleſſed eternity. *Wo be to them that are at eaſe in Sion*; ſo it was ſaid of old; and our B. Lord ſaid, *Wo be to you that laugh, for you ſhall weep:* but *Bleſſed are they that mourn, for they ſhall be comforted.* Here or hereafter we muſt have our portion of ſorrows. *He that now goeth on his way weeping and beareth forth good ſeed with him, ſhall doubtleſſe come again with joy, and bring his ſheaves with him.* And certainly, he that ſadly conſiders the portion of *Dives*, and remembers that the account which *Abraham* gave him for the unavoidableneſſe of his torment, was becauſe he had *his good things in this life*, muſt in all reaſon, with trembling run from a courſe of banquets, and *faring deliciouſly every day*, as being a dangerous eſtate, and a conſignation to an evil greater then all danger, the pains and torment of unhappy ſouls. If either by patience or repentance, by compaſſion or perſecution, by choiſe or by conformity, by ſeverity or diſcipline, we allay the feſtival follies of a ſoft life, and profeſſe under the Croſſe of

Neq; enim Deus ulla re perinde atq; corporis ærumna conciliatur. Naz. Orat. 18.

Amo 6. 1 Luk. 6. 25 Mat. 5. 4

Pſa 126. 6.

of Christ, we shall more willingly and more safely enter into our grave: But the death-bed of a voluptuous man upbraids his little and cosening prosperities, and exacts pains made * sharper by the passing from soft beds, and a softer mind. *He that would die holily and happily, must in this world love tears, humility, solitude and repentance.*

* Sed longi pœnas fortuna favoris
Exigit a misero, quæ tanto pondere famæ
Res premit adversas, fatisque moribus urget. Lucan. l. 8

SECT. II.

Of daily examination of our actions, in the whole course of our health, preparatory to our death-bed.

HE that will die well and happily, must dresse his soul by a diligent and frequent scrutiny: He must perfectly understand, and watch the state of his soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily examination.

1. For if we consider the disorders of every day, the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldnesse of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret

purposes, our infinite deceptions and hypocrisie, sometimes not known, very often not observed by our selves; our want of charity, our not knowing in how many degrees of action and purpose every vertue is to be exercised, the secret adherencies of pride, and too forward complacencie in our best actions, our failings in all our relations, the niceties of difference between some vertues and some vices, the secret undiscernable passages from lawfull to unlawfull in the first instances of change, the perpetuall mistakings of permissions for duty, and licentious practises for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawfull, our little greedinesses in eating, our surprises in the proportions of our drinkings, our too great freedoms and fondnesses in lawfull loves, our aptnesse for things sensual, and our deadnesse and tediousnesse of spirit in spiritual employments, besides infinite variety of cases of conscience that do occur in the life of every man, and in all entercourses of every life, and that the productions of sin are numerous and increasing, like the families of the Northern people, or the genealogies of the first Patriarks of the world; from all this we shall find that the computations of a mans life are buisie as the Tables of Signes and Tangents, and intricate as the accounts of Eastern Merchants: and therefore it were but reason we should summe up our accounts at the foot of every page, I mean, that we call our selves to scrutiny every night when we compose our selves to the little images of Death.

2. For if we make but one Generall account,

count, and never reckon till we die, either we ſhall onely reckon by great ſummes, and remember nothing but clamorous and crying ſins, and never conſider concerning particulars, or forget very many; or if we could conſider all that we ought, we muſt needs be confounded with the multitude and variety. But if we obſerve all the little paſſages of our life, and reduce them into the order of accounts and accuſations, we ſhall finde them multiply ſo faſt, that it will not onely appear to be an caſe to the accounts of our death-bed, but by the inſtrument of ſhame will reſtrain the inundation of evils; it being a thing intolerable to humane modeſty to ſee ſins increaſe ſo faſt, and vertues grow up ſo ſlow; to ſee every day ſtained with the ſpots of leproſie, or ſprinkled with the marks of a leſſer evil.

3. It is not intended, we ſhould take accounts of our lives onely to be thought religious, but that we may ſee our evil and amend it, that we daſh our ſins againſt the ſtones, that we may go to God, and to a ſpirituall Guide, and ſearch for remedies and apply them. And indeed no man can well obſerve his own groweth in Grace, but by accounting ſeldomer returns of ſin, and a more frequent victory over temptations; concerning which every man makes his obſervations according as he makes his inquiries and ſearch after himſelf: In order to this it was, that Saint *Paul* wrote; Before receiving the Holy Sacrament *Let a man examine himſelf, and ſo let him eat.* This precept was given in thoſe dayes when they communicated every day, and therefore *a daily examination* alſo was intended.

4. And it will appear highly fitting, if we

remember that at the day of judgement, not onely the greatest lines of life, but every branch and circumstance of every action, every word, and thought shall be called to scrutiny and severe judgement; insomuch that it was a great truth which one said; *Wo be to the most Innocent life if God should search into it, without mixtures of mercy.* And therefore we are here to follow S. *Pauls* advice; *Judge your selves and you shall not be judged of the Lord.* The way to prevent Gods anger is to be angry with our selves, and by examining our actions and condemning the Criminal, by being Assessors in Gods Tribunal, at least we shall obtain the favour of the Court. *As therefore, every night we must make our bed the memoriall of our grave, so let our Evening thoughts be an image of the day of judgement.*

5. This advice was so reasonable and proper instrument of vertue, that it was taught even to the Scholers of *Pythagoras* by their Master: '*Let not sleep seiz upon the Regions of* '*your senses, before you have three times recalled* '*the conversation and accidents of the day:* Ex-'amine what you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine Grace to the purposes of vertue and religion, *joyning the Judge reason to the legislative mind or conscience,* that God may reigne there as a Law-giver and a Judge. Then Christs kingdom is set up in our hearts; when we alwayes live in the Eye of our Judge, and live by the measures of reason, religion, and sober counsels. Hierocl.

The benefits we shall receive by practising this

this advice, in order to a bleſſed death, will alſo adde to the account of reaſon and fair inducements.

The Benefits of this exerciſe,
1. Daily Examination.

1. By a daily examination of our actions we ſhall the eaſier cure a great ſin and prevent its arrival to become habitual. For [*to examine*] we ſuppoſe to be a relative duty and inſtrumentall to ſomething elſe. We examine our ſelves that we may finde out our failings, and cure them: and therefore if we uſe our remedy when the wound is freſh and bleeding, we ſhall finde the cure more certain, and leſſe painfull. For ſo a Taper when its crown of flames is newly blown off, retains a nature ſo ſymbolical to light, that it will with greedineſſe reenkindle and ſnatch a ray from the neighbour fire: So is the ſoul of Man, when it is newly fallen into ſin; although God be angry with it, and the ſtate of Gods favour, and its own graciouſneſſe is interrupted, yet the habit is not naturally changed; and ſtill God leaves ſome roots of vertue ſtanding, and the Man is modeſt, or apt to be made aſhamed, and he is not grown a bold ſinner; but if he ſleeps on it, and returns again to the ſame ſin, and by degrees growes in love with it, and gets the cuſtome, and the ſtrangeneſſe of it is taken away, then it is his Maſter, and is ſweld into a heap, and is abetted by uſe, and corroborated by newly entertained principles, and is inſinuated into his Nature, and hath poſſeſſed his affections, and tainted the will and the underſtanding; and by this time a man is in the ſtate of a decay-

ing Merchant, his accounts are so great, and so intricate, and so much in arrear, that to examine it will be but to represent the particulars of his calamity: therefore they think it better to pull the napkin before their eyes, then to stare upon the circumstances of their death.

2. A daily, or frequent examination of the parts of our life will interrupt the proceeding, and hinder the journey of little sins into a heap. For many dayes do not passe the best persons in which they have not many idle words, or vainer thoughts to fully the fair whiteneſſe of their souls: Some indiscreet passions, or trifling purposes, some impertinent discontents, or unhandsome usages of their own persons or their deareſt Relatives. And though God *is not extreme to mark what is done amiſſe*, and therefore puts these upon the accounts of his Mercy, and the title of the Crosse, yet in two cases, these little sins combine and cluster; and we know that grapes were once in so great a bunch, that one cluster was the load of two men: that is, 1. When either we are in love with small sins; or 2. When they proceed from a careleſſe and incurious spirit into frequency and continuance. For so the smalleſt atomes that dance in all the little cels of the world, are so trifling and immaterial that they cannot trouble an eye, nor vex the tendereſt part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as *Meliſſa* and *Parmenides* affirm) they danced first into order, then into little bodies, at last they made the matter of the world: So are the little indiscretions of our life; *they are alwayes inconſiderable*

rable if they be considered, and contemptible if they be not despised, and God does not regard them if we do. We may easily keep them asunder by our daily or nightly thoughts, and prayers, and severe sentences: But even the least sand can check the tumultuous pride, and become a limit to the Sea, when it is in a heap and in united multitudes; but if the wind scatter and divide them, the little drops and the vainer froth of the water begins to invade the Strand. Our sighes can scatter such little offences; but then, be sure to breath such accents frequently, least they knot, and combine, and grow big as the shoar, and we *perish in sand*, in trifling instances. *He that despiseth little things, shall perish by little and little.* So said the son of *Sirach.* Eccles. 19. 1.

3. A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudeness or heavier load: And he that is used to shrink when he is pressed with a branch of twining Osier, will not willingly stand in the ruines of a house, when the beam dashes upon the pavement. And, provided that our nice and tender spirit be not vexed into scruple, nor the scruple turn into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender, and apt for religious impressions, hath made the faireſt seat for religion, and the unapteſt and uneasieſt entertainment for sin, and eternal death, in the whole world.

qui levi comminatione pellitur, non opus est ut fortitudine & armis invadatur. Senec.

4. A frequent examination of the smalleſt parts of our lives is the beſt instrument to make our repentance particular, and a fit remedy

to

to all the members of the whole body of sin. For our examination put off to our death-bed of necessity brings us into this condition, that very many thousands of our sins must be (or not be at al) washed off with a general repentance; which the more general and indefinite it is, it is ever so much the worse: And if he that repents the longest and the oftnest, and upon the most instances, is still during his whole life, but an imperfect penitent, and there are very many reserves left to be wiped off by Gods mercies, and to be eased by collateral assistances, or to be groaned for at the terrible day of judgement; it will be but a sad story to consider, that the sins of a whole life, or of very great portions of it, shall be put upon the remedy of one examination, and the advices of one discourse, and the activities of a decayed body, and a weak and an amazed Spirit. Let us do the best we can, we shall finde that the meer sins of ignorance, and unavoidable forgetfulnesse will be enough to be intrusted to such a bank, and that if a general repentance will serve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we shall think it to be enough on our death-bed to confesse the notorious actions of our lives, (and to say [*The Lord be merciful to me for the infinite transgressions of my life, which I have wilfully or carelesly forgot*] for very many of which, the repentance, the distinct, particular, circumstantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of these advantanges I shall not need to adde that if we decline or refuse to call our selves frequently to ac-

account, and to uſe daily advices concerning the ſtate of our ſouls, it is a very ill ſigne, that our ſouls are not right with God, or that they do not dwell in religion. But this I ſhall ſay, that they who do uſe this exerciſe frequently will make their conſcience much at eaſe by caſting out a daily load of humor and ſurfet, the matter of diſeaſes and the inſtruments of death. *He that does not frequently ſearch his conſcience, is a houſe without a window*, and like a wilde untutored ſon of a fond and undiſcerning widow.

But if this exerciſe ſeem too great a trouble, and that by ſuch advices, religion will ſeem a burden, I have two things to oppoſe againſt it.

1. One is; that we had better bear the burden of the Lord, then the burden of a baſe and polluted conſcience. Religion cannot be ſo great a trouble as a guilty ſoul; and whatſoever trouble can be fancied in this or any other action of religion, it is onely to unexperienced perſons. It may be a trouble at firſt, juſt as is every change, and every new accident: but if you do it frequently and accuſtom your ſpirit to it, as the cuſtom will make it eaſy, ſo the advantages wil make it delectable: *that* will make it facile as nature, *theſe* will make it as pleaſant and eligible as reward.

Elige vitam optimam, conſuetudo faciet jucundiſſimam. Senec.

2. The other thing I have to ſay is this: That to examine our lives will be no trouble if we do not intricate it with buſineſſes of the world, and the Labyrinths of care and impertinent affairs. A man had need have a quiet and diſintangled life, who

Securæ & quietæ mentis eſt in omnes vitæ partes diſcurrere; occupationum animi velut ſub jugo ſunt, reſpicere non poſſunt. Seneca.

comes

comes to search into all his actions, and to make judgement concerning his errors and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoak upon their necks, & cannot look back*; and he that covets many things greedily, and snatches at high things ambitiously, that despises his Neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise, he hath reason to be afraid of his own memory, and to dash his glasse in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him; he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world, in all things where prudently he may. But if we do otherwise, we shall finde that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniencies.

6. For hence it comes that men dye so timorously, and uncomfortably, as if they were forced out of their lives by the violencies of an executioner. Then, *without much examination* they remember how wickedly they have lived, without religion, against the laws of the covenant of grace, *without God in the world*; then they see sin goes off like an amazed, wounded, affrighted person from a lost battel, without honour, without a veil, with nothing but shame & sad remembrances. Then they can consider that if they had lived vertuously, all the trouble and objection of that would now

be

be paſt, and all that had remained ſhould be peace and joy, and all that good which dwells within the houſe of God, and *eternal life*. But now they finde *they have done amiſſe and dealt wickedly*, they have no bank of good works, but a huge treaſure of wrath, and they are going to a ſtrange place, and what ſhall be their lot is uncertain; (ſo they ſay, when they would comfort and flatter themſelves) but in truth of religion their portion is ſad and intollerable, without hope, and without refreſhment; and they muſt uſe little ſilly arts, to make them go off from their ſtage of ſins with ſome handſom circumſtances of opinion: They will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted, and by that time they are gone awhile, they ſee that they deceived themſelves all their dayes, and were by others deceived at laſt.

Let us make it our own caſe; we ſhall come to that ſtate and period of condition, in which we ſhall be infinitely comforted, if we have lived well, or elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins. It may happen we ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined,

as

as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a ſevere reproof, as they do thorns in their beds; and they love to lay aſide religion, as a drunken perſon does to forget his ſorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphics of an eternal ſorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* waſhed him and the Sun anointed him; but it proved to him but a ſad proſperity: for after a long life of conſtant proſperous ſucceſſes he was ſurprized by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his greaſe. Such is the condition of thoſe perſons who living either in the deſpight, or in the neglect of religion, lye wallowing in the drunkenneſſe of proſperity, or worldly cares; they think themſelves to be exalted, till the evil day overtakes them; and then they can expound their dream of life to end in a ſad and hopeleſſe death. I remember that *Cleomenes* that was called a God by the Egyptians, becauſe when he was hang'd, a ſerpent grew out of his body, and wrapt it ſelf about his head, till the Philoſophers of Egypt ſaid, it was natural that from the marrow of ſome bodies ſuch productions ſhould ariſe: and indeed it repreſents the condition of ſome men, who being dead are eſteemed ſaints and beatified perſons when their head is encircled with dragons, and is entered into the poſſeſſion of Devils, *that old ſerpent and deceiver*; For indeed their life was ſecretly ſo corrupted, that ſuch ſerpents fed upon the ruines of the ſpirit, and the decayes of grace and

and reaſon. To be coſened in making judgements concerning our finall condition is extremely eaſie, but if we be coſened, we are infinitely miſerable.

SECT. III.

Of exerciſing Charity, during our whole life.

HE that would die well and happily muſt in his life time according to all his capacities exerciſe charity; and becauſe Religion is the life of the ſoul, and charity is the life of religion, the ſame which gives life to the better part of man which never dies, may obtain of God a mercy to the inferiour part of man in the day of its diſſolution.

Reſpice quid prodeſt præſentis temporis ævum,
O nequod eſt, nihil eſt, præter amare Deum.

1. Charity is the great chanel through which God paſſes all his mercy upon mankinde. For we receive abſolution of our ſins in proportion to our forgiving our brother: this is the rule of our hopes, and the meaſure of our deſire in this world; and in the day of death and judgement the great ſentence upon mankinde ſhall be tranſacted according to our almes, which is the other part of Charity. Certain it is that God cannot, will not, never did reject a charitable man in his greateſt needs, and in his moſt paſſionate prayers; for *God himſelf is love*, and every degree of charity that dwells in us, is the participation of

Quod exendi habui,
Quod donavi habeo,
Quod negavi punior,
Quod ſervavi perdidi.

of the divine nature; and therefore when upon our death-bed, a cloud covers our heads, and we are enwrapped with sorrow; when we feel the weight of a sicknesse, and do not feel the refreshing visitations of Gods loving kindnesse; when we have many things to trouble us, and looking round about us, we see no comforter; then call to minde what injuries you have forgiven, how apt you were to pardon all affronts and real persecutions? how you embraced peace when it was offered you? how you *followed after peace*, when it run from you? and when you are weary of one side, turn upon the other; and remember *the alms*, that by the grace of God, and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of dooms day according to his mercies and thy charity.

2. Charity with its Twin-daughters, *almes* and *forgivenesse* is especially effectual for the procuring Gods mercies in the day and the manner of our death: *almes deliver from death*, said old *Tobias*, and *almes make an atonement for sins*, said the son of *Sirach*: and so said *Daniel*, and so say all the wise men of the world. And in this sence also is that of S. *Peter*, *Love covers a multitude of sins*; and * S. *Clement* in his Constitutions gives this counsell; *If you have any thing in your hands, give it that it may work to the remission of thy sins; for by faith and alms sins are purged.* The same also is the counsel of *Salvian*, who wonders that men

Tob. 4. 10 & 12. 9. Ecclus. 3. 30. Dan. 4 1 Pet. 4. 8 Isai 1. 17. * Lib. 7. cap. 13.

ἐὰν ἔχεις διὰ τῶν χειρῶν σοῦ δὸς ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σοῦ ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.

who

who are guilty of great and many sins, will not work out their pardon by alms and mercy. But this also must be added out of the words of *Lactantius*, who makes this rule compleat and useful; *But think not, that because sins are taken away by alms, that by thy money thou mayest purchase a license to sin. For sins are abolished, if because thou hast sinned thou givest to God, that is*, to Gods poor servants and his indigent, necessitous creature: But if thou sinnest upon confidence *of giving*, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent, But to repent is nothing else, but to professe and affirm (that is, to purpose and to make good that purpose) that they will sin no more.

A gere autem pœnitentiam nihil aliud est quam pronteri & affirmare se non ultrorius peccaturum.

Now almes are therefore effective to the abolition and pardon of our sins, because they are preparatory *to*, and impetratory *of* the grace of repentance, and are *fruits of repentance*; and therefore S. *Chrysostom* affirmes, that repentance without almes is dead, and without wings, and can never soar upwards to the element of love. But because they are a part of repentance, and hugely pleasing to Almighty God, therefore they deliver us from the evils of an unhappy and accursed death; for so Christ delivered his Disciples from the sea, when he appeased the storm, though they still sailed in the chanel: and this S. *Hierome* verifies with all his reading and experience, saying, *I do not remember to have read, that ever any charitable person died an evil death*: and although a long experience hath observed Gods mercies to descend upon charitable people like the dew upon *Gideons* fleece when all the world

Orat 2. de pœnitentia.

Nunquam memini me legisse mala morte mortuum qui libenter opera charitatis exercuit. ad Nepo.

world was dry, yet for this also, we have a promise, which is, not onely an argument of a certain number of years (as experience is) but a security for eternall ages. *Make ye friends of the mammon of unrighteousnesse, that when ye fail they may receive you into everlasting habitations:* When faith fails, and chastity is uselesse, and temperance shall be no more, then charity shall bear you upon wings of cherubins, to the eternall mountain of the Lord. *I have been a lover of mankinde, and a friend, and mercifull, and now I expect to communicate in that great kindnesse which he shews, that is, the great God and Father of men and mercies:* said *Cyrus* the Persian, on his death-bed.

Luk. 16. 9 ἔγω φιλανθρῶπος ἐγενόμην, καὶ νῦν ἡδέως αἰμοὶ δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους.

I do not mean this should onely be a death-bed charity, any more then a death-bed repentance; but it ought to be the charity of our life, & healthfull years; a parting with portions of our goods then, when we can keep them: we must not first kindle our lights, when we are to descend into our houses of darknesse, or bring a glaring torch suddenly to a dark room, that will amaze the eye and not delight it, or instruct the body; but if our Tapers have in their constant course descended into their grave crowned all the way with light, then let the death-bed charity be doubled, and the light burn brightest when it is to deck our hearse. But concerning this I shall afterwards give account.

Da dum tempus habes, tibi propria sit manus hæres; Auferet hoc nemo quod habis ipse Deo. Goner in voce adamant.

SECT.

SECT. IV.

General considerations to enforce the former practises.

THese are the generall instruments of preparation, in order to a holy death. It will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once*; and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state. *Seneca* said well, There is no Science or Art in the world so hard as to live and die well: The professors of other arts are vulgar and many, but he that knows how to do this businesse is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a Generall to cut wood, or shake hay with a Scepter, or spend his soul and all his faculties upon the purchase of a cockleshell; but he will fit instruments to the dignity and exigence of the designe; and therefore since heaven is so glorious a state, and so certainly designed for us, if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenious faculties toward the arriving thither, whither *if we do come*, every

Quod sæpe fieri non potest fiat diu. Senec.

Nullius rei quam vivere difficilior est scientia. Professores aliarum artium vulgo multiq; sunt. Senec.

Nunc ratio nulla est restandi nulla facultas Æternas quoniam pœnas in morte timendum. Lucret.

Virtutem videant, intabescantq; relicta.

every minute will infinitely pay for all the troubles of our whole life: *If we do not*, we shall have the reward of fools, an unpitied and an upbraided misery.

To this purpose I shall represent the state of dying and dead men in the devout words of some of the Fathers of the Church, whose sense I shall exactly keep; but change their order, that by placing some of their dispersed meditations into a chain, or sequell of discourse, I may with their precious stones make an *Union*, and compose them into a jewel; for though the meditation is plain and easie, yet it is affectionate, and materiall, and true, and necessary.

The circumstances of a dying mans sorrow and danger.

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accidents of the agony, and last contentions of the soul, and the reluctancies and unwillingnesses of the body. The forehead wash'd with a new and stranger baptisme, bemeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholsome smoak; the eyes dim as a sullied mirror, or the face of heaven, when God shews his anger in a prodigious storm; the feet cold, the hands stiffe, the Physitians despairing, our friends weeping, the rooms dressed with darknesse and sorrow, and the exteriour parts betraying what are the violences

Nilus.

violences which the ſoul and ſpirit ſuffer; the nobler part like the lord of the houſe, being affaulted by exteriour rudeneſſes, and driven from all the out-works; at laſt, faint and wearry, with ſhort and frequent breathings, interrupted with the longer accents of ſighes, without moiſture, but the excreſcencies of a ſpilt humour, when the pitcher is broken at the ciſterne; it retires to its laſt fort, *the heart*, whither it is purſued and ſtormed, and beaten out, as when the barbarous Thracian ſacked the glory of the Grecian Empire. Then calamity is great, and ſorrow rules in all the capacities of man: then the mourners weep, becauſe it is civil, or becauſe they need thee, or becauſe they fear, but who ſuffers for thee with a compaſſion ſharp as is thy pain? Then the noiſe is like the faint eccho of a diſtant valley, & few heare, and they will not regard *thee*, who ſeemeſt like a perſon void of underſtanding, and of a departing intereſt. *Verè tremendum eſt mortis ſacramentum.* But theſe accidents are common to all that die, and when a ſpeciall providence ſhall diſtinguiſh them, they ſhall die with eaſie circumſtances; but as no piety can ſecure it, ſo muſt no confidence expect it, but wait for the time, and accept the manner of the diſſolution. But that which diſtinguiſhes them is this. S. Baſil.

He that hath lived a wicked life, if his conſcience be alarmed, and that he does not die like a Wolf, or a Tigre without ſenſe or remorſe of all his wildneſſe, and his injury, his beaſtly nature, and deſert, and untilled manners, if he have but ſenſe of what he is going to ſuffer, or what he may expect to be his portion, then we may imagine the terrour

of their abused fancies, how they see affrighting shapes, and because they fear them, they feel the gripes of Devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave, and hasting to judgement, exhibiting great bills of uncancelled crimes, awaking and amazing the conscience, breaking all their hope in pieces, and making faith useless and terrible, because the malice was great and the charity was none at all. Then *they look for some to have pity on them, but there is no man.* No man dares be their pledge, *No man can redeem their soul,* which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some Devils consigne him to the eternall company of all the damned and accursed spirits: then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good conscience for their testimony, and Christ for their Advocate, and they die and are left in prisons of earth or air, in secret and undiscerned regions to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be brought forth to change their condition into a worse, where they shall for ever feel more then we can beleeve or understand.

S. Chrysostomus.

Ephræm Syrus.

But when a good man dies; one that hath lived innocently or made *joy in Heaven* at his timely and effective repentance, and in whose behalf the Holy Jesus hath interceded prosperously, and for whose interest the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the Angels drive away

away the Devils on his death-bed, becauſe his ſins are pardoned, and becauſe he reſiſted the Devil in his life time, and fought ſucceſſefully, and perſevered unto the end; then the joyes break forth through the clouds of ſickneſſe, and the conſcience ſtands upright, and confeſſes the glories of God, and owns ſo much integrity that it can hope for pardon, and obtain it too: Then the ſorrowes of the ſickneſſe, and the flames of the Feaver, or the faintneſſe of the conſumption do but untye the ſoul from its chain, and let it go forth, firſt into liberty, and then to glory; for it is but for a little while that the face of the ſkie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then ſhine without a tear; but it is an infinite refreſhment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his luſt, the nobleſt ſacrifice to God in which he moſt delights, that we have given him our wills, and killed our appetites for the intereſt of his ſervices; then all the trouble of that is gone, and what remains is a portion in the inheritance of Jeſus, of which he now talks no more as a thing at diſtance, but is entring into the poſſeſſion. When the veil is rent, and the priſon doors are open at the preſence of Gods Angel, the ſoul goes forth full of hope, ſometimes with evidence, but alwayes with certainty in the thing, and inſtantly it paſſes into the throngs of Spirits, where Angels meet it ſinging, and the Devils flock with malitious and vile purpoſes, deſiring

S. Martyrius. S. Euſtratius Martyr.

to lead it away with them into their houses of sorrow; there they see things which they never saw, and hear voices which they never heard: There the Devils charge them with many sins; And the Angels remember that themselves rejoyced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and adde calumnies, and the Angels bear the soul forward still, because their Lord doth answer for them: Then the Devils rage and gnash their teeth: they see the soul chast and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace: Then the soul passes forth and rejoyces, passing by the Devils in scorn and triumph, being securely carried into the bosome of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared, and then they shall feast and sing, rejoyce and worship for * ever and ever. Fearful and formidable to unholy persons is the first meeting with spirits in their separation. But the victory which holy souls receive by the mercies of Jesus Christ, and the conduct of Angels is a joy that we must not understand till we feel it: and yet such which by an early and a persevering piety we may secure: but let us enquire after it no further, because it is secret.

Chrysostomus.

* μεγίστη τῶν ἀρετῶν θεοσέβεια δὲν ἧς ἀθανατίζεται ἡ ψυχὴ.

Philo.

CHAP.

CHAP. III.

Of the ſtate of ſickneſſe, and the temptations incident to it with their proper remedies,

---

SECT. I.

Of the ſtate of ſickneſſe:

ADams ſin brought death into the world, and man did die the ſame day in which he ſinned, according as God had threatned: He did not die, as death is taken for a ſeparation of ſoul and body; that is not death properly; but the ending of the laſt act of death: juſt as a man is ſaid to be *born*, when he ceaſes any longer to be *born* in his mothers womb. But whereas to man was intended a life long and happy, without ſickneſſe, ſorrow or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſy, ſafe and pleaſant, now that man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood he ſhould *not alwayes* have lived in this world; for this world was

not a place capable of giving a dwelling to all those myriads of men and women which should have been born in all the generations of infinite and eternal ages; for so it must have been, if man had not dyed at all, nor yet have removed hence at all: Neither is it likely that mans innocence should have lost to him all possibility of going thither, where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning vertue, which in all natural senses is lesse then innocence, save that it is heightned by Christ to an equality of acceptation with the state of innocence: But so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the lesse perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain Man should have changed his abode: for so did *Enoch*, and so did *Elias*, and so shall all the world that shall be alive at the day of judgement: *They shall not die, but they shall change* their place, and their abode, their duration and their state, and all this without death.

That death therefore which God threatned to *Adam* and which passed upon his posterity, is not the going out of this world, but *the manner of going*. If he had staid in innocence, he should have gone from hence placidly, and fairly, without vexations and afflictive circumstances; he should not have dyed by sickness, misfortune, defect, or unwillingnesse; but when he fell, then he began to die; *the same day*, (so said God:) and that must needs be true: and therefore it must mean, that upon that

Prima quæ vitam dedit, hora carpsit. Hercul. Tuc.

that very day he fell into an evil and dangerous condition; a ſtate of change and affliction; then death began, that is, the man began to die by a natural diminution, and aptneſſe to diſeaſe and miſery. His firſt ſtate was and ſhould have been (ſo long as it laſted) a happy duration; His ſecond was a daily and miſerable change; and this was the dying properly.

Naſcentes morimur finiſq; ab origine pendet. Manil.

This appears in the great inſtance of *damnation*, which in the ſtile of Scripture is called eternal death; not becauſe it kills or ends the duration; it hath not ſo much good in it; but becauſe it is a perpetual infelicity, Change or ſeparation of ſoul and body is but accidental to death. Death may be with, or without either: but the formality, the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable, and afflictive in nature, that is death: death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no further then thus to ſubject us to temporal infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for man had more then one original ſin in this ſence: and though this death entred firſt upon us by *Adams* fault, yet it came neerer unto us, and increaſed upon us by the ſins of more of our foreſathers. For *Adams* ſin left us in ſtrength enough to contend with humane calamities for almoſt a thouſand years together. But the ſins of his children, our foreſathers, took off from us half the ſtrength about the time of the flood;

and then from 500. to 250. and from thence to 120. and from thence to threescore and ten, so halfing it, till it is almost come to nothing. But by the sins of men in the several generations of the world, *death*, that is, misery and disease, is hastned so upon us, that we are of a contemptible age; and because we are to die by suffering evils, and by the daily lessening of our strength and health; this death is so long a doing, that it makes so great a part of our short life useless and unserviceable, that we have not time enough to get the perfection of a single manufacture; but ten or twelve generations of the world must go to the making up of one wise man, or one excellent Art: and in the succession of those ages, there happens so many changes and interruptions, so many warres and violencies, that seven years fighting sets a whole Kingdom back in learning and vertue, to which they were creeping, it may be, a whole age.

And thus also we do evil to our posterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all they to theirs, who by sins caused God to shorten the life, and multiply the evils of mankinde: and for this reason it is, the world grows worse and worse, because so many original sins are multiplied, and so many evils from Parents descend upon the succeeding generations of men, that they derive nothing from us but original misery.

But he who restored the law of Nature, did also restore us to the condition of Nature; which being violated by the introduction of death, Christ then repaired when he suffered and overcame death for us: that is, he hath taken away the unhappinesse of sickneſſe, and the

the ſting of death, and the diſhonours of the grave, of diſſolution and weakneſſe, of decay and change; and hath turned them into acts of favour, into inſtances of comfort, into opportunities of vertue; Chriſt hath now knit them into roſaries, and coronets, he hath put them into promiſes and rewards, he hath made them part of the portion of his elect; they are *inſtruments*, and *earneſts*, and *ſecurities*, and *paſſages* to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſſe; *It came in by ſin, and therefore is cured when it is turned into vertue*; and although it may have in it the uneaſineſſe of labour, yet it will not be uneaſie as ſin, or the reſtleſſeneſſe of a diſcompoſed conſcience: If therefore we can well manage our ſtate of ſickneſſe, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evil ſhall happen to us.

SECT. II.

Of the firſt temptation proper to the ſtate of ſickneſſe; Impatience.

MEn that are in health are ſevere exactors of patience at the hands of them that are ſick, and they uſually judge it not by terms of relation, between God and the ſuffering man; but between him and the friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what

duties and actions the patience of a ſick man ought to extend.

Eſulatu, queſtu, gemitu, fremitibus relonando multum flebiles voces refert. Cic. Tuſc

1. Sighes and groans, ſorrow and prayers, humble complaints, and dolorous expreſſions are the ſad accents of a ſick mans language; for it is not to be expected that a ſick man ſhould act a part of patience with a countenance like an Orator, or grave like a Dramatick perſon. It were well if all men could bear an exteriour decencie in their ſickneſſe, and regulate their voice, their face, their diſcourſe, and all their circumſtances by the meaſures, and proportions of comlineſſe and ſatisfaction to all the ſtanders by. But this would better pleaſe them then aſſiſt him; the ſick man would do more good to others, then he would receive to himſelf.

Concedendum eſt gemenți.

2. Therefore, ſilence and ſtill compoſures, and not complaining, are no parts of a ſick mans duty; they are not neceſſary parts of patience: We find that *David roared for the very diſquietneſſe of his ſickneſſe*; and he lay *chattering like a ſwallow*, and *his throat was dry* with calling for help upon his God. Thats the proper voice of ſickneſſe; and certain it is, that the proper voyces of ſickneſſe are expreſſely *vocal*, and *petitory* in the eares of God, and call for pity in the ſame accent, as the cryes and oppreſſions of Widows and Orphans do for vengeance upon their perſecutors, though they ſay no Collect againſt them. For there is *the voyce of man*, and there is *the voyce of the diſeaſe*, and God hears both; And the louder the diſeaſe ſpeaks, there is the greater need of mercy and pity, and therefore God will the ſooner hear it. *Abels blood had a voice* and cried to God, and *humility hath a voice*

and

and cries ſo loud to God, that *it pierces the clouds*; and ſo hath every ſorrow, and every ſickneſſe: and when a man cries out, and complains but according to the ſorrowes of his pain, it cannot be any part of a culpable impatience, but an argument for pity.

—Flagrantior æquo
Non debet dolor eſſe viri nec vulnere major.
Ju. Sat. 13.

3. Some ſenſes are ſo ſubtile, and their perceptions ſo quick and full of reliſh, and their ſpirits ſo active, that the ſame load is double upon them, to what it is to another perſon; and therefore comparing the expreſſions of the one to the ſilence of the other, a different judgement cannot be made concerning their patience: Some natures are querulous, and melancholy, and ſoft, and nice, and tender, and weeping, and expreſſive; others are ſullen, dull, without apprehenſion, apt to tolerate and carry burdens; and the crucifixion of our Bleſſed Saviour falling upon a delicate and virgin body, of curious temper, and ſtrict, equall compoſition, was naturally more full of torment then that of the ruder theeves, whoſe proportions were courſer and uneven.

4. In this caſe it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable then an even temper in our whole life, and in every action: but this evenneſſe cannot be kept unleſſe every man follows his own nature, without ſtriving to imitate the circumſtances of another: and what is ſo in the thing it ſelf, ought to be ſo in our

Omnino ſi quicquam eſt de eorum nihil eſt profecto magis, quam æquabilitas univerſæ vitæ, tum ſingularium actionum: quam autem conſervare non poſſis ſi aliorum naturam imitans omittas tuam.

judgements concerning the things. We muſt not call any one impatient if he be not ſilent in a feaver as if he were aſleep, or as if he were dull, as *Herods* ſon of Athens.

5. Nature in ſome caſes hath made cryings out, and exclamations to be an entertainment of the ſpirit, and an abatement or diverſion of the pain. For ſo did the old champions when they threw their fatall nets that they might load their enemy with the ſnares and weights of death, they groaned aloud, and ſent forth the anguiſh of their ſpirit into the eyes and heart of the man that ſtood againſt them: ſo it is in the endurance of ſome ſharp pains, the complaints and ſhrikings, the ſharp groans, and the tender accents ſend forth the afflicted ſpirits and force a way that they may eaſe their oppreſſion and their load, that when they have ſpent ſome of their ſorrows, by a ſally forth, they may returne better able to fortifie the heart. Nothing of this is a certain *ſigne*, much leſſe *an action* or *part* of impatience; and when our bleſſed Saviour ſuffered his laſt, and ſharpeſt pang of ſorrow, *he cryed out with a loud voice*, and reſolved to die, and did ſo.

Quia pro. fundenda voce o = ne cor pus in- tenditur venitq; plaga vehe mentior. Cic. Tuſc

---

SECT. III.

Conſtituent or integrall parts of patience.

1. THat we may ſecure our patience, we muſt take care that *our complaints be without deſpair*. Deſpair ſins againſt the reputation

tation of Gods goodneſſe, and the efficacy of all our old experience: By deſpair we deſtroy the greateſt comfort of our ſorrowes, and turn our ſickneſſe into the ſtate of Devils, and periſhing ſouls. No affliction is greater then deſpair, for that is it which makes hell fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervalls of ſickneſſe with a worſe torture; it makes all ſpiritual arts uſeleſſe, and the office of ſpiritual comforters and guides to be impertinent.

Againſt this, *hope* is to be oppoſed; and its proper acts as it relates to the vertue and exerciſe of patience are; 1 Praying to God for help and remedy; 2 ſending for the guides of ſouls; 3. uſing all holy exerciſes and acts of grace, proper to that ſtate; which who ſo does hath not the impatience of deſpair; every man that is patient hath hope in God in the day of his ſorrows.

2. Our complaints in ſickneſſe muſt be *without murmure*. Murmur ſins againſt Gods providence and government: by it we grow rude, and like the falling Angels, diſpleaſed at Gods ſupremacy: and nothing is more unreaſonable: it talks againſt God, for whoſe glory all ſpeech was made; it is proud and phantaſtic, hath better opinions of a ſinner then of the Divine juſtice, and would rather accuſe God then himſelf.

Againſt this is oppoſed that part of patience which reſignes the man into the hands of God; ſaying with old *Eli*, *It is the Lord, let him do what he will*; and [*Thy will be done in earth as it is in heaven*] and ſo by admiring Gods juſtice and wiſdom, does alſo diſpoſe the ſick perſon

perſon for receiving Gods mercy; and ſecures him the rather in the grace of God. The proper acts of this part of patience are, 1. To confeſſe our ſins and our own demerits. 2. It increaſes and exerciſes humility. 3. It loves to ſing praiſes to God, even from the loweſt abyſſe of humane miſery.

3. Our complaints in ſickneſſe muſt be *without peeviſhneſſe*. This ſins againſt civility, and that neceſſary decency, which muſt be uſed toward the miniſters and aſſiſtants. By peeviſhneſſe we increaſe our own ſorrowes, and are troubleſome to them that ſtand there to eaſe ours. It hath in it harſhneſſe of nature, and ungentleneſſe, wilfulneſſe, and Phantaſtic opinions, moroſity and incivility.

Againſt it are oppoſed obedience, tractability, eaſineſſe of perſuaſion, aptneſſe to take counſel. The acts of this part of patience are, 1. To obey our Phyſitians. 2. To treat our perſons with reſpect to our preſent neceſſities. 3. Not to be ungentle, and uneaſy to the miniſters, and nurſes that attend us; But to take their diligent and kinde offices as ſweetly as we can, and to bear their indiſcretions, or unhandſome accidents contentedly, and without diſquietneſſe within, or evil language, or angry words without. 4. Not to uſe unlawful means for our recovery.

Vide chap. 4. Sect. 1.

If we ſecure theſe particulars, we are not lightly to be judged of, by noiſes and poſtures, by colours and images of things, by paleneſſe, or toſſings from ſide to ſide. For it were a hard thing that thoſe perſons who are loaden with the greatneſſe of humane calamities, ſhould be ſtrictly tyed to ceremonies and forms of things. He is patient that calls upon God

God, that hopes for health or heaven, that believes God is wiſe and juſt in ſending him afflictions; that confeſſes his ſins and accuſes himſelf, and juſtifies God; that expects God will turne this into good; that is civil to his Phyſitians and his ſervants; that converſes with the guides of ſouls, the miniſters of religion; and in all things ſubmits to Gods will; and would uſe no indirect means for his recovery; but had rather be ſick and die, then enter at all into Gods diſpleaſure.

SECT. IV.

Remedies againſt impatience, by way of conſideration.

AS it happens concerning death, ſo it is in ſickneſſe which is deaths handmaid. It hath the fate to ſuffer calumny and reproach, and hath a name worſe then its nature.

1. For there is no ſickneſſe ſo great but children endure it, and have natural ſtrengths to bear them out quite through the calamity, what period ſoever nature hath allotted it. Indeed they make no reflexions upon their ſufferings and complain of ſickneſſe with an uneaſy ſigh, or a natural groan, but conſider not what the ſorrows of ſickneſſe mean; and ſo bear it by a direct ſufferance, and as a pillar bears the weight of a roof: But then why cannot we bear it ſo to? For this which we call a reflexion upon, or a conſidering of our ſickneſſe, is nothing but a perfect inſtrument of

of trouble, and consequently a temptation to impatience. It serves no end of nature, it may be avoided, and we may consider it onely as an expression of Gods Anger, and an emissary, or procurator of repentance. But all other considering it, except where it serves the purposes of medicine and art, is nothing, but under the colour of reason, an unreasonable device to heighten the sickness, and increase the torment. But then, children want this act of reflex perception, or reasonable sense whereby their sickness becomes lesse pungent and dolorous; so also do they want the helps of reason, whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits and stiffen them in passions and sad accidents, as to make us bending and apt for action: and if in men God hath heightned the faculties of apprehension, he hath increased the auxiliaries of reasonable strengths; that Gods rod, and Gods staffe might go together, and the beam of Gods countenance may as well refresh us with its light, as scorch us with its heat. But poor children that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sickness into vertue, and a Feaver into a reward; nor have they any sense of favors, the remembrance of which may alleviate their burden; and yet nature hath in them teeth and

Prætulerim delyrus inersq; videri,
Dum mea delectant mala me, vel denique fallant,
Quam sapere & ringi.
Hor. lib. 2. ep. 2.

and nails enough to scratch, and fight against the sickness, and by such aids as God is pleased to give them, they wade thorough the storm, and murmur not: and besides this yet, although infants have not such brisk perceptions upon the stock of reason, they have a more tender feeling upon the accounts of sense, and their flesh is as uneasy by their natural softnesse and weak shoulders, as ours by our too forward apprehensions. Therefore bear up: either you or I, or some man wiser, and many a woman weaker then us both, or the very children have endured worse evil then this that is upon thee now.

Στῆθος δὲ πλήξας κραδίην ἐνέπαπε μύθῳ
Τέτλαθι δὴ κραδίη, καὶ κύντερον ἄλλο ποτ' ἔτλης.

Ulysses apud Homerum

That sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sicknesse of a week, or of a whole day; but the smart of an instant: and still every portion of a minute, feels but its proper share; and the last groan ended all the sorrow of its peculiar burden: and what minute can that be, which can pretend to be intolerable? and the next minute is but the same as the last: and the pain flowes like the drops of a river, or the little shreds of time: and if we do but take care of the present minute, it cannot seem a great charge, or a great burden; but that care will secure our duty, if we still will but secure the present minute.

3. If we consider how much men can suffer if they list, and how much they do suffer for great and little causes, and that no causes are greater then the proper causes of patience in sicknesse

ſickneſſe (that is neceſſity and religion) we cannot without huge ſhame to our nature, to our perſons, and to our manners complain of this tax and impoſt of nature. This experience added ſomething to the old Philoſophy. When the Gladiators were expoſed naked to each others ſhort ſwords, and were to cut each others ſouls away in portions of fleſh, as if their forms had been as diviſible as the life of worms: they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures art. The women that ſaw the wounds ſhrike out; and he that receives it holds his peace. They did not only ſtand bravely, but would alſo fall ſo; and when he was down, ſcorn'd to ſhrink his head, when the inſolent conquerer came to lift it from his ſhoulders: and yet this man in his firſt deſigne, onely aimed at liberty; and the reputation of a good fencer; and when he ſunk down, he ſaw he could onely receive the honour of a bold man; the noiſe of which he ſhall never hear, when his aſhes were crammed in his narrow Urne. And what can we complain of the weakneſſe of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger; and his cold apt to be relieved onely by the heats of Anger, a Feaver or a fired muſket? and his hunger ſlacked by a greater pain, and a huge fear? this man ſhall ſtand in his arms and wounds, *patiens liminis atq; ſolis*, pale and faint, weary and watchful; and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones,

Spectatores vocis ferantur, ictus tacet.

Qui mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modo fletit, verum etiam decubuit turpiter? Tuſc. Qu. lib. 2.

bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion, and all this for a man whom he never ſaw, or if he did, was not noted by him; but one that ſhall condemn him to the gallows if he runs from all this miſery. It is ſeldome that God ſends ſuch calamities upon men, as men bring upon themſelves, and ſuffer willingly. But that which is moſt conſiderable, is, that any paſſion and violence upon the ſpirit of man makes him able to ſuffer huge calamities, with a certain conſtancy and an unwearied patience. *Scipio Africanus* was wont to commend that ſaying in *Xenophon*, that the ſame labours of warfare were eaſier far to a General then to a common ſouldier, becauſe he was ſupported by the huge appetites of honour, which made his hard marches nothing but ſteppings forward, and reaching at a triumph. Did not the Lady of *Sabinus* for others intereſt bear twins privately and without groaning? Are not the labours and cares, the ſpare diet, and the waking nights of covetous and adulterous, of ambitious and revengful perſons, greater ſorrowes and of more ſmart then a Feaver, or the ſhort pains of childebirth? what will not tender women ſuffer to hide their ſhame? And if vice, and paſſion, luſt, and inferiour appetites can ſupply to the tendereſt perſons ſtrengths more then enough, for the ſufferance of the greateſt natural violences, can we ſuppoſe that honeſty and religion, and the grace of God are more nice, tender, and effeminate?

4. Sickneſſe is the more tolerable becauſe it cures very many evils, and takes away the ſenſe of all the croſſe fortunes which amaze the

the spirits of some men, and transport them certainly beyond all the limits of patience. Here all losses and disgraces, domestick cares and publick evils, the apprehensions of pity; and a sociable calamity, the fears of want and the troubles of ambition, lie down and rest upon the sick mans pillow. One fit of the stone "takes away from the fancies of men, all rela" tions to the world and secular interests; at "least they are made dull and flat, without sharpnesse and an edge.

And he that shall observe the infinite variety of troubles which afflicts some busie persons, & almost all men in very busie times, will think it not much amisse that those huge numbers were reduced to certainty, to method, and an order; and there is no better compendium for this, then that they be reduced to one. And a sick man seems so unconcerned in the things of the world, that although this separation be done with violence; yet it is no otherwise then all noble contentions are, and all honours are purchased, and all vertues are acquired, and all vices mortified, and all appetites chastised, and all rewards obtained: there is infallibly to all these a difficulty and a sharpnesse annexed, without which there could be no proportion between a work and a reward. To this adde, that sickness does not take off the sense of secular troubles, and worldly cares from us, by imploying all the perceptions, and apprehensions of men, by filling all faculties with sorrow, and leaving no room for the lesser instances of troubles; as little rivers are swallowed up in the Sea: But sickness is a messenger of God,

sent

ſent with purpoſes of abſtraction and ſeparation, with a ſecret power and a proper efficacie to draw us off from unprofitable and uſeleſſe ſorrows: and this is effected *partly* by reaſon that it repreſents the uſeleſſeneſſe of the things of this world, and that there is a portion of this life in which honours and things of the world cannot ſerve us to many purpoſes, partly by preparing us to death, and telling us that a man ſhall deſcend thither whence this world cannot redeem us, & where the goods of this world cannot ſerve us.

5. And yet after all this, ſickneſſe leaves in us appetites ſo ſtrong, and apprehenſions ſo ſenſible, and delights ſo many, and good things in ſo great a degree, that a healthleſſe body, and a ſad diſeaſe do ſeldome make men weary of this world; but ſtill they would fain find an excuſe to live. The gout, the ſtone, and the toothach, the *ſciatica*, ſore eyes, and an aking head, are evils indeed; But ſuch, which rather then die, moſt men are willing to ſuffer, and *Mecenas* added alſo a wiſh, rather to be crucified then to die; and though his wiſh was low, timerous, and baſe, yet we find the ſame deſires in moſt men, dreſſed up with better circumſtances. It was a cruell mercy in *Tamerlan* who commanded all the leprous perſons to be put to death, as we knock ſome beaſts quickly on their head, to put them out of pain, and leſt they ſhould live miſerably. The poor men would rather have endured another leproſie, and have more willingly taken two diſeaſes then one death; therefore *Cæſar* wondred that the old crazed ſouldier that begged leave he might kill himſelf, and aſked him, *Doeſt thou think then to be*

Debilem facito manu debilem pede, coxa, lubricos quate dentes, vita dum ſupereſt, bene eſt.

Hanc mihi, vel acta, ſi das, ſtatineo crucem. Sen. ep. 101.

more

more alive then now thou art? We do not die ſuddenly, but we deſcend to death by ſteps, and ſlow paſſages; and therefore men (ſo long as they are ſick) are unwilling to proceed and go forward in the finiſhing that ſad imployment. Between a diſeaſe and death, there are many degrees, and all thoſe are like the reſerves of evil things, the declining of every one of which is juſtly reckoned amongſt thoſe good things, which alleviate the ſickneſſe and make it tolerable. Never account that ſickneſſe intolerable, in which thou hadſt rather remaine, then die: And yet if thou hadſt rather die then ſuffer it, the worſt of it that can be ſaid is this, that this ſickneſſe is worſe then death; that is, it is worſe then that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harme againſt it.

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary*; and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſſe upon thee by the condition of Nature (for every flower muſt wither and droop) it is alſo bound upon thee by ſpeciall providence, and with a deſigne to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break; and therefore lie thee down gently, and ſuffer the hand of God to do what he pleaſe, that at leaſt thou mayeſt ſwallow an advantage, which the care and ſevere mercies of God forces down thy throat.

Improbæque Tigres inuul. gent patientiam flagello.

Impiger & fortis virtute coacta.

7. Remember that all men have paſſed this

this way, the braveſt, the wiſeſt, & the beſt men, have bin ſubject to ſicknes & ſad diſeaſes; and it is eſteemed a prodigy, that a man ſhould live to a long age and not be ſick: and it is recorded for a wonder concerning *Xenophilus* the Muſitian, that he lived to 106 years of age in a perfect and continual health: No ſtory tells the like of a Prince, or a great or a wiſe perſon; unleſſe we have a minde to believe the tales concerning *Neſtor* and the *Euboean Sibyl*. Old age and healthfull bodies are ſeldome made the appendages to great fortunes: and under ſo great, and ſo univerſal precedents, ſo common fate of men, he that will not ſuffer his portion, deſerves to be ſomething elſe then a man, but nothing that is better.

Cerno equidem gemina cam-ſtratos morte Philippos Theſſaliæq; rogos & funera gentis Iberæ.

Rara eſt in nobilitate ſenectus. Ferre quam ſortem patiuntur omnes nemo recuſat.

8. We finde in ſtory that many Gentiles who walked by no light but that of reaſon, opinion, and humane examples, did bear their ſickneſſe nobly, and with great contempt of pain, and with huge intereſts of vertue. When *Pompey* came from Syria and called at Rhodes, to ſee *Poſidonius* the Philoſopher, he found him hugely afflicted with the gout, and expreſſed his ſorrow, that he could not hear his Lectures from which by this pain he muſt needs be hindred. *Poſidonius* told him, *but you may hear me for all this*; and he diſcours'd excellently in the midſt of his tortures, even then, *when the torches were put to his feet*, that *nothing was good but what was honeſt*; and therefore *nothing could be an evil, if it were not criminal*, and ſummed up his Lectures with this ſaying; *O pain, in vain doeſt thou attempt me; for I will never confeſſe thee to be an evil as long*

Tuſc. l. 2. Cum faces doloris ad moverentur.

as I can honeſtly bear thee. And when *Pompey* himſelf was deſperately ſick at Naples, the *Neopolitans* wore crowns and triumphed; and the men of *Puteoli* came to congratulate his ſickneſſe, not becauſe they loved him not, but becauſe it was the cuſtome of their countrey to have better opinions of ſickneſſe then we have. The boyes of *Sparta* would at their Altars endure whipping till their very entrails ſaw the light thorow their torn fleſh; and ſome of them to death, without crying or complaint. *Cæſar* would drink his potions of Rhubarb rudely mixt, and unfitly allayed with little ſippings, and taſted the horror of the medicine ſpreading the loathſomneſſe of his phyſick ſo, that all the parts of his tongue and palate might have an intire ſhare: and when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his gout, and yet ſhrunk not, he declared not onely the rudeneſſe of their phyſick, but the ſtrength of a mans ſpirit, if it be contracted and united by the aids of reaſon or Religion, by reſolution or any accidentall harſhneſſe, againſt a violent diſeaſe.

Tantum doluerunt, quantum doloribus ſe inſeruerunt. S. Aug.

9. All impatience howſoever expreſſed, is perfectly uſeleſſe to all purpoſes of eaſe, but hugely effective to the multiplying the trouble; and the impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*, and when by impatience they put themſelves into the retinue of ſorrows, they become ſolemne mourners. For ſo have I ſeen the rayes of the Sun or Moon daſh upon a brazen veſſel whoſe lips kiſſed the face of

Virgil. l.8.v. 2.

thoſe

thoſe waters that lodged within its boſome, but being turned back and ſent off with its ſmooth pretences, or rougher waftings, it wandred about the room and beat upon the roof, and ſtill doubled its heat and motion: So is a ſickneſſe and a ſorrow, entertained by an unquiet and a diſcontented man, turned back either with anger, or with excuſes; but then the pain paſſes from the ſtomack to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in impatience, and uſeleſſe murmur, and all the way the man was impotent, and weak; but the ſickneſſe was doubled and grew imperious and tyrannicall over the ſoul and body. *Maſſurius Sabinus* tels, that the image of the goddeſſe *Angerona* was with a muffler upon her mouth placed upon the Altar of *Volupia*, to repreſent, that thoſe perſons who bear their ſickneſſes and ſorrows without murmur, ſhall certainly paſſe from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and indignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits, and fret the ſkin, and hurt nothing but themſelves.

Ceu rore ſeges viret, ſic creſcunt rigui triſtia fletibus
Urget lachryma lachrymam
Fecunduſque ſui ſe numerat dolor
Quem fortuna ſemel virum udo degenerem lumine viderit.
Illum ſæpe ferit.—

Levius fit patientia quicquid corrigere eſt nefas.

10. Remember that this ſickneſſe is but for a ſhort time; If it be ſharp it will not laſt long; If it be long, it will be eaſie and very tolerable. And although S. *Eadſine* Archbiſhop of *Canterbury* had twelve years of ſickneſſe, yet all that while he ruled his Church

prudently, gave example of many vertues, and after his death was enrolled in the Calender of Saints, who had finished their course prosperously. Nothing is more unreasonable then to intangle our spirits in wildnesse, and amazement, like a Partrich fluttering in a net, which she breaks not, though she breaks her wings.

SECT. V.

Remedies against Impatience by way of exercise.

THe fitteſt instrument of esteeming sicknesse easily tolerable, is to remember that which indeed makes it so; and that is, that God doth minister proper aids and supports to every of his servants whom he visits with his rod. He knows our needs, he pities our sorrows, he relieves our miseries, he supports our weaknesse, he bids us ask for help, and he promises to give us all that, and he usually gives us more, and indeed it is observable, that no story tells of any godly man, who living in the fear of God fell into a violent and unpardoned impatience in his naturall sicknesse, if he used those means which God and his holy Church have appointed. We see almost all men bear their last sickneſſe *with sorrowes* indeed, but *without violent passions*; and unlesse they fear death violently, they suffer the sickneſſe with some indifferency; and it is a rare

a rare thing to see a man who enjoyes his reason in his sickneſſe, to expreſſe the proper ſignes of a direct and ſolemne impatience. For, when God layes a ſickneſſe upon us, he ſeizes commonly on a mans ſpirits, which are the inſtruments of action and buſineſſe; and when they are ſecured from being tumultuous, the ſufferance is much the eaſier; and therefore ſickneſſe ſecures all that, which can do the man miſchief. It makes him tame and paſſive, apt for ſuffering, and confines him to an unactive condition. To which if we adde, that God then commonly produces fear, and all thoſe paſſions which naturally tend to humility and poverty of ſpirit, we ſhall ſoon perceive by what inſtruments God verifies his promiſe to us, (which is the great ſecurity for our patience, and the eaſineſſe of our condition) that *God will lay no more upon us then he will make us able to bear, but together with the affliction he will finde a way to eſcape:* Nay, if any thing can be more then this; we have two or three promiſes, in which we may ſafely lodge our ſelves, and roul from off our thorns and finde eaſe and reſt: God hath *promiſed to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

1 Cor. 10.13. Pſal.9.9 Mat. 7.7 Iam. 4.8 P.al. 31. 19,24. Pſal.34. 21,22.

2. Prevent the violence and trouble of thy ſpirit by an act of thankſgiving; for which in the worſt of ſickneſſes thou canſt not want cauſe, eſpecially if thou remembreſt that this pain is not an eternall pain. *Bleſſe God for that*; But take heed alſo leſt you ſo order your affairs that you paſſe from hence to an eternall ſorrow. If that be hard, this will be intolerable. But as for the preſent evil, a few dayes will end it

3. Remember that thou art a man and a Chriſtian: as *the Covenant of nature* hath made it *neceſſary*, ſo *the covenant of grace* hath made it to be *choſen* by thee, to be a ſuffering perſon: either you muſt renounce your religion, or ſubmit to the impoſitions of God, and thy portion of ſufferings. So that here we ſee our advantages, and let us uſe them accordingly. The barbarous and warlike nations of old, could fight well and willingly, but could not bear ſickneſſe manfully. The Greeks were cowardly in their fights; as moſt wiſe men are, but becauſe they were learned and well taught, they bore their ſickneſſe with patience and ſeverity. The *Cimbrians* and *Celtiberians* rejoyce in battail like Gyants, but in their diſeaſes they weep like Women. Theſe according to their inſtitution and deſignes had unequal courages, and accidental fortitude; but ſince our Religion hath made *a covenant of ſufferings*; and the great buſineſſe of our lives is *ſufferings*, and moſt of the vertues of a Chriſtian are *paſſive graces*, and all the promiſes of the Goſpel are paſſed upon us through *Chriſts croſſe*, we have a neceſſity upon us to have an equal courage in all the variety of our ſufferings: for without an univerſal fortitude we can do nothing of our dutie.

4. Reſolve to do as much as you can: for certain it is, we can ſuffer very much, if we lift; and many men have afflicted themſelves unreaſonably by not being ſkilful to conſider how much their ſtrength and ſtate could permit; and our fleſh is nice and imperious, crafty to perſwade reaſon that ſhe hath more neceſſities then indeed belong to her, and that ſhe

ſhe demands nothing ſuperfluous: ſuffer as much in obedience to God as you can ſuffer for neceſſity, or paſſion, fear, or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the minde. Never ſay; *I can do no more, I cannot endure this.* For God would not have ſent it, if he had not known thee ſtrong enough to abide it; onely he that knows thee well already, would alſo take this occaſion to make thee know thy ſelf. But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from *the flattery* and fondneſſes of fleſh and blood.

5. Propound to your eyes and heart the example of the holy Jeſus upon the croſſe; he endured more for thee then thou canſt either for thy ſelf or him: and remember that if we be put to ſuffer, and do ſuffer *in a good cauſe*, or *in a good manner*, ſo that in any ſenſe your ſufferings be conformable to his ſufferings, or can be capable of being united to his, we ſhall reign together with him. *The high way of the Croſſe* which the King of ſufferings hath troden before us, is the way *to eaſe, to a kingdom*, and *to felicity*.

6. The very ſuffering is a title to an excellent inheritance: for, *God chaſtens every ſon whom he receives*, and if we be not chaſtiſed, *we are baſtards and not ſons*: and be confident, that although God *often* ſends pardon without correction, yet he *never* ſends correction without pardon, unleſs it be thy fault: and therefore take every or any affliction as an earneſt peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can ſend as its inſtrument or

condition. Suffer therefore God to chooſe his own circumſtances of adopting thee, and be content to be under diſcipline when the reward of that is, *to become the ſon of God*: and by ſuch inflictions he hewes and breaks thy body, firſt dreſſing it to funeral, and then preparing it for immortality: and if this be the effect or the deſigne of Gods love to thee; let it be occaſion of thy love to him: and remember that the truth of love is hardly known, but by ſomewhat that puts us to pain.

7. Uſe this as a puniſhment for thy ſins; and ſo God intends it moſt commonly; that is certain, if therefore thou ſubmitteſt to it, thou approveſt of the divine judgement: and no man can have cauſe to complain of any thing, but of himſelf; if either he believes God to be juſt, or himſelf to be a ſinner: if he either thinks he hath deſerved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the laſt inſtance, and the laſt opportunity that ever God will give thee to exerciſe any vertue, to do him any ſervice, or thy ſelf any advantage; be careful that thou loſeſt not this; for to eternal ages, this never ſhall return again.

9. Or if thou peradventure ſhalt be reſtored to health, be carefull that in the day of thy thankſgiving, thou mayeſt not be aſhamed of thy ſelf, for having behaved thy ſelf poorly and weakly upon thy bed: it will be a ſenſible and excellent comfort to thee, and double upon thy ſpirit, if when thou ſhalt worſhip God for reſtoring thee, thou ſhalt alſo remember that thou didſt do him ſervice in thy ſuffering, and tell that God was hugely gracious

to

to thee in giving thee the opportunity of a vertue, at so easie a rate as a sickness, from which thou didst recover.

10. Few men are so sick, but they believe that they may recover; and we shal seldom see a man lie down with a perfect persuasion that it is his last hour; for many men have been sicker, and yet have recovered; but whether thou doest or no, thou hast a vertue to exercise, which may be a handmaid to thy patience. *Epaphroditus* was sick, sick unto death, and yet God had mercy upon him; and he hath done so to thousands, to whom he found it useful in the great order of things, and the events of universal providence. If therefore thou desirest to recover, here is cause enough of hope; and hope is designed in the arts of God and of the Spirit, to support patience. But if thou recoverest not, yet there is something that is matter of joy naturally, and very much Spiritually if thou belongest to God, and *joy* is as certain a support to patience, as *hope*; and it is no small cause of being pleased, when we remember that if we recover not, our sickness shall the sooner sit down in rest and joy. For recovery by death, as it is easier and better then the recovery by a sickly health, so it is not so long in doing: it suffers not the tediousness of a creeping restitution, nor the inconvenience of Surgeons and Physitians, watchfulness and care, keepings in, and suffering trouble, fears of relapse and the little reliques of a storm.

11. While we hear, or use, or think of these remedies, part of the sickness is gone away, and all of it is passing. And if by such instruments we stand armed and ready dressed be-

Nulla mihi nova nunc facies inopinaq; ſurgit
Omnia præcepi atq; animo mecum ante revolvi.
Virgil. lib. 6.

fore hand, we ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſſe are ſuch as were expected, and againſt which we ſtood in readineſſe with our ſpirits, contracted, inſtructed and put upon the defenſive.

12 But our patience will be the better ſecured, if we conſider that it is not violently tempted by the uſual arreſts of ſickneſſe; for patience is with reaſon demanded while the ſickneſſe is tolerable; that is, ſo long as the evil is not too great; but if it be alſo eligible, and have in it ſome degrees of good, our patience will have in it the leſſe difficulty, and the greater neceſſity. This therefore will be a new ſtock of conſideration. *Sickneſſe is in many degrees eligible to many men, and to many purpoſes.*

SECT. VI.

Advantages of Sickneſſe.

1. I Conſider: one of the great felicities of heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice; then we ſhall enjoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles, and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſigne of anger, trouble or a repining ſpirit: our

our paſſions ſhall be pure, our charity without fear, our deſire without luſt, our poſſeſſions all our own, and all in the inheritance of Jeſus, in the richeſt ſoil of Gods eternall kingdom. Now half of this reaſon which makes heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſſe, making the furrows of old age ſmooth, and the groans of a ſick heart apt to be joyned to the muſick of Angels; and though they ſound harſh to our untuned ears and diſcompoſed Organs, yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers* and *arguments of pity*, inſtruments of mercie and grace, and preparatives to glory.

In ſickneſſe, the ſoul begins to dreſſe her ſelf for immortality: and firſt ſhe unties the ſtrings of vanity that made her upper garment cleave to the world and ſit uneaſily. Firſt ſhe puts off the light and phantaſtic ſummer robe of luſt, and wanton appetite, and as ſoon as that *Ceſtus* that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*: then that which called us formerly to ſerve *the manlineſſe of the body*, and *the childiſhneſſe of the ſoul*, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitential groans: Then the fleſh ſits uneaſily and dwells in ſorrow, and then the ſpirit feels it ſelf at eaſe, freed from the petulant ſollicitations of thoſe paſſions which in health were as buſie and as reſtleſſe as atomies in the ſun, alwayes dancing and alwayes buſie and never ſitting down till a ſad night of grief and uneaſineſſe draws the vail, and lets them dye alone in ſecret diſhonour.

2. Next to this; *the ſoul by the help of ſickneſſe knocks off the fetters of pride and vainer complacencies.* Then ſhe drawes the curtains, and ſtops the lights from coming in, and takes the pictures down, thoſe phantaſtic images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts and feels corruption chiding the forwardneſſe of fancy, and allaying the vapours of conceit and factious opinions. For humility is the ſouls grave into which he enters, not to die, but to meditate and interre ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adherencies; and then ſhe layes by all her vain reflexions, beating upon her Chryſtall and pure mirrour from the fancies of ſtrength and beauty, & little decayed pretrineſſes of the body. And when in ſickneſſe we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſme makes our head ake, and we feel our many and loud talkings ſerved no laſting end of the ſoul, no purpoſe that now we muſt abide by; and that the body is like to deſcend to the land, where all things are forgotten, then ſhe layes aſide all her remembrances of applauſes, all her ignorant confidences, and cares onely to *know Chriſt Jeſus and him crucified*, to know him plainly, and with much heartineſſe, and ſimplicity. And I cannot think this to be a contemptible advantage; for ever ſince man tempted himſelf by his impatient deſires of knowing, and being as God,

Nunc feſtinatos nimium tibi ſentit honores
Actaq; lauriferæ damnat Syllana juventæ.
Lucan. lib. 8.

Man

Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better then his brethren, if he knowes ſome little impertinencies, and them imperfectly, and that with infinite uncertainty; But God hath been pleaſed with a rare art to prevent the inconveniencies apt to ariſe by this paſſionate longing after knowledge; even by giving to every man a ſufficient opinion of his own underſtanding; and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt, and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſome appetites of knowing, and made that this univerſal opinion by making men in ſome proportions equal ſhould be a keeper out, or a great reſtraint to ſlavery, and tyranny reſpectively, Man (for ſo he uſes to do) hath turned this into bitterneſſe: for when nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more then his brother: and whereas it might well be imployed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſmes, in hereſies and tyrannies: and it being a ſpiritual evil, it growes upon the ſoul with old age and flattery, with health and the ſupports of a proſperous fortune. Now beſides the direct

operations of the Spirit, and a powerfull grace, there is in nature left to us no remedy for this evil; but a sharp sicknesse, or an equall sorrow, and allay of fortune; and then we are humble enough to ask counsell of a despised Priest, and to think that even a common sentence from the mouth of an appointed comforter streams forth more refreshment then all our own wiser and more reputed discourses. Then our understandings and our bodies peeping thorow their own breaches see their shame and their dishonour, their dangerous follies, and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

Ubi jam validis quassatum est viribus ævi
Corpus & obtusis ceciderunt viribus artus
Claudicat ingenium, delirat linguaque mensque.
Lucr. l. 3.

3. Next to these; *As the soul is still undressing, she takes off the roughnesse of her great and little angers, and animosities*, and receives the oil of mercies, and smooth forgivenesse, fair interpretations, and gentle answers, designes of reconcilement, and Christian atonement in their places. For so did the wrastlers in *Olympus*, they stripped themselves of all their garments, and then anointed their naked bodies with oil, smooth and vigorous, with contracted nerves and enlarged voice, they contended vehemently, till they obtained their victory, or their ease, and a crown of Olive, or a huge pity was the reward of their fierce contentions. Some wise men have said, that anger sticks to a mans nature as inseparably as other vices do to the manners of fools, and that anger is never

Quatenus excidi penitus vitium iræ.
Cætera item nequeunt stultis hærentia
Hor. l. 1 sat. 3.

quite cured; but God that hath found out remedies for all diſeaſes, hath ſo ordered the circumſtances of man, that in worſer ſort of men, anger and great indignation conſume and ſhrivell into little peeviſhneſſes and uneaſie accents of ſickneſſe, and ſpend themſelves in trifling inſtances: and in the better and more ſanctified, it goes off in prayers, and alms, and ſolemn reconcilement: And however, the temptations of this ſtate, ſuch I mean which are proper to it, are little and inconſiderable: The man is apt to chide a ſervant too bitterly, and to be diſcontented with his nurſe, or not ſatisfied with his Phyſitian, and he reſts uneaſily and (poor man) nothing can pleaſe him; and indeed theſe little undecencies muſt be cured and ſtopped, leſt they run into an inconvenience. But ſickneſſe is in this particular a little image of the ſtate of bleſſed Souls, or of *Adams* early morning in Paradiſe, free from the troubles of luſt, and violencies of anger, and the intricacies of ambition, or the reſtleſneſſe of covetouſneſſe. For though a man may carry all theſe along with him into his ſickneſſe, yet there he will not finde them, and in deſpite of all his own malice, his ſoul ſhall finde ſome reſt from labouring in the galleys, and baſer captivity of ſin: and if we value thoſe moments of being in the love of God, and in the kingdom of grace, which certainly are the beginnings of felicity, we may alſo remember that the not ſinning actually, is one ſtep of innocence; and therefore that ſtate is not intolerable, which by a ſenſible trouble, makes it in moſt inſtances impoſſible to commit thoſe great ſins, which make death, and hell, and horrid

horrid damnations. And then let us but adde this to it; that God ſends ſickneſſes, but he never cauſes ſin; that God is angry with a ſinning perſon, but never with a man for being ſick; that ſin cauſes God to hate us, and ſickneſſe cauſes him to pity us; that all wiſe men in the world chooſe trouble rather then diſhonour; affliction rather then baſeneſſe; and that ſickneſſe ſtops the torrent of ſin, and interrupts its violence; and even to the worſt men, makes it to retreat many degrees; we may reckon ſickneſſe amongſt good things, as we reckon Rhubarb, and Aloës, and childbirth, and labour, and obedience, and diſcipline: Theſe are unpleaſant, and yet ſafe; they are troubles in order to bleſſings, or they are ſecurities from danger, or the hard choices of a leſſe and a more tolerable evil.

4. Sickneſſe is in ſome ſenſe eligible, becauſe it is the opportunity and the proper ſcene of exerciſing * ſome vertues. It is that agony in which men are tried for a crown; and if we remember what glorious things are ſpoken of *the grace of faith*, that it is the life of juſt men, the reſtitution of *the dead in treſpaſſes and ſins*, the juſtification of a ſinner, the ſupport of the weak, the confidence of the ſtrong, the magazine of promiſes, and the title to very glorious rewards; we may eaſily imagine that it muſt have in it a work and a difficulty, in ſome proportion anſwerable to ſo great effects. But when we are bidden to beleeve ſtrange propoſitions, we are put upon it when we cannot judge, and thoſe propoſitions have poſſeſſed our

* Nolo quod cupio ſtatim tenere
Nec victor a mi placet parata.
Petron.

our diſcerning faculties, and have made a party there, and are become domeſtick before they come to be diſputed, and then the articles of faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſefull and gaining upon the affections, that he were a prodigie of man, and would be ſo eſteemed, that ſhould in all our preſent circumſtances diſbeleeve any point of faith: and all is well as long as the Sun ſhines, and the fair breath of heaven gently wafts us to our own purpoſes. But if you will try the excellency, and feel the work of faith, place the man in a perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eyelids looſened with ſickneſſe, let his bread be dipped in tears, and all the daughters of Muſick be brought low; Let God commence a quarrell againſt him, and be bitter in the accents of his anger or his diſcipline, then God tries your faith. Can you then truſt his goodneſſe, & beleeve him to be a Father when you groan under his rod? Can you rely upon all the ſtrange propoſitions of Scripture, and be content to periſh if they be not true? Can you receive comfort in the diſcourſes of death and heaven, of immortality, and the reſurrection, of the death of Chriſt, and conforming to his ſufferings? Truth is; There are but two great periods, in which faith demonſtrates it ſelf to be a powerfull, and mighty grace; and they are, *perſecution* and *the approaches of death*, for *the paſſive part*: and *a temptation*, for *the active*. In the dayes of pleaſure and the night of pain, faith is to fight liet *agoniſticon*, to contend for maſtery: and faith overcomes all alluring and fond temptations to ſin, and

faith

faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn to despise the world, choosing those objects which faith discovers; and by expectation of the same promises, we are comforted in all our sorrowes, and enabled to look thorow and see beyond the cloud: but the vigor of it is prest, and called forth, when all our fine discourses come to be reduced to practice. For in our health and clearer dayes, it is easy to talk of putting trust in God: we readily trust him for life when we are in health; for provisions when we have fair revenues; and for deliverance when we are newly escaped, but let us come to sit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the storm arise, and the keels tosse till the cordage crack, or that all our hopes bulge under us, and descend into the hollownesse of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel any thing but objections? This is the proper work of sickness: faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see that work of faith which God will hugely crown. The same I say of *hope*, and of *charity*, or *the love of God*, and of *patience*, which is a grace produced from the mixtures of all these: they are *vertues which are greedy of danger.* And no man was ever honoured by any wise or discerning person for dining upon Persian Carpets, nor rewarded with a crown for being at

Mors ipsa beatior inde est
Quod per cruciamina lethi
via panditur ardua justis
& ad astra doloribus itur.
Prud. hymn. in exeq. defunct.

Virtutes avidæ periculi. Monstrant quam non pœniteat tanto præsio æstimasse virtutem.
Senec.

at eaſe. It was the fire that did honour to *Mutius Scevola*, poverty made *Fabritius* famous, *Rutilius* was made excellent by baniſhment, *Regulus* by torments, *Socrates* by priſon, *Cato* by his death: and God hath crowned the memory of *Job* with a wreath of glory becauſe he ſate upon his dunghil wiſely and temperatly: and his potſheard and his groans mingled with praiſes and juſtifications of God, pleaſed him like an Anthem ſung by Angels in the morning of the reſurrection. God could not chooſe but be pleaſed with the delicious accents of Martyrs, when in their tortures they cryed out nothing but [*Holy Jeſus*] and [*bleſſed be God*] and they alſo themſelves who with a hearty reſignation to the Divine pleaſure can delight in Gods ſevere diſpenſation, will have the tranſportations of Cherubins, when they enter into the joyes of God. If God be delicious to his ſervants when he ſmites them, he will be nothing but raviſhments and extaſies to their ſpirits when he refreſhes them with overflowings of joy, in the day of recompences. *No man is more miſerable then he that hath no adverſity*; that man is not tryed whether he be good or bad; and God never crowns thoſe vertues which are onely *faculties*, and *diſpoſitions*: but *every act* of vertue is an ingredient into reward. And we ſee many children fairly planted, whoſe parts of nature were never dreſſed by art, nor called from the furrowes of their firſt poſſibilities by diſcipline, and inſtitution, and

Non enim hilaritate nec lasciviâ, nec riſu, aut joco comite levitatis, ſed ſæpe etiam triſtes firmitate & conſtantia ſunt beati.

Cicer. de fin. l. 2.

Nihil infelicius eo, cui nihil unquam contigit adverſi. Non licuit illi ſe experiri.

Senec.

and they dwell for ever in ignorance, and converſe with beaſts: and yet if they had been dreſſed and exerciſed, might have ſtood at the chairs of Princes, or ſpoken parables amongſt the rulers of cities? Our vertues are but in the ſeed, when the grace of God comes upon us firſt: but this grace muſt be thrown into broken furrowes, and muſt *twice feel the cold, and twice feel the heat*, and be ſoftned with ſtorms and ſhowers, and then it will ariſe into fruitfulneſſe and harveſts: And what is there in the world to diſtinguiſh vertues from diſhonours, or the valour of *Cæſar* from the ſoftneſſe of the Egyptian Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the Romans, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper imployment of a wiſe man. But otherwiſe do fathers, and otherwiſe do mothers handle their children: Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry and their bellies full; and then the children govern, and cry, and prove fools, and troubleſome, ſo long as the ſe-

—Illa ſeges votis reſponder avari
Agricolæ, bis quæ ſolem, bis frigora ſenſit.
Virgil. Georg. 1.

Languent per inertiam ſaginata, nec labore tantum ſed mole & ipſo ſui onere deficiunt. Senec.

feminine republike does endure. But fathers, becauſe they deſigne to have their children wiſe and valiant, apt for counſel, or for arms, ſend them to ſevere governments, and tye them to ſtudy, to hard labour, and afflictive contingencies. They rejoyce when the bold boy ſtrikes a lyon with his hunting ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſſe is for ſlaves and beaſts, for minſtrels and uſeleſſe perſons, for ſuch who cannot aſcend higher then the ſtate of a fair ox, or a ſervant entertained for vainer offices: But the man that deſignes his ſon for noble imployments, to honours, and to triumphs, to conſular dignities and preſidences of counſels, loves to ſee him pale with ſtudy or panting with labour, hardned with ſufferance or eminent by dangers: and ſo God dreſſes us for heaven. He loves to ſee us ſtrugling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of nature, and againſt hope to believe in hope, reſigning our ſelves to Gods will, praying him to chooſe for us, and dying in all things but *faith* and *its bleſſed conſequents, ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhall endeare the office. For ſo have I known the boyſterous north-winde paſſe thorough the yielding aire which opened its boſome, and appeaſed its violence by entertaining it with eaſie compliance in all the regions of its reception. But when the ſame breath of Heaven hath been

Callum per injurias ducunt.

Ut ſic luminis atq; æquæ cœleſtis patiens latus.

Modeſtia filiorum delectantur, vernularum licentia & canum non puerorum.

Ventus ut amittit vires niſi robora denſa
Occurrunt ſilvæ ſpatio diffuſus inani.
Lucan.

Marcet sine adversario virtus.

been checked with the ſtiffneſſe of a tower or the united ſtrength of a wood; it grew mighty, and dwelt there, and made the higheſt branches ſtoop, and make a ſmooth path for it on the top of all its glories: So is ſickneſſe, and ſo is the grace of God. When ſickneſſe hath made the difficulty, then Gods grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then ſhews its biggeſt glory, when it hath the greateſt difficulty to Maſter, the greateſt weakneſſes to ſupport, the moſt buſie temptations to conteſt with: For ſo God loves that *his ſtrength ſhould be ſeen in our weakneſſe*, and our danger. Happy is that ſtate of life in which our ſervices to God are the deareſt, and the moſt expenſive.

Latius eſt quod e magno ſibi conſtat honeſtum.

N

5. Sickneſſe hath ſome degrees of eligibility, at leaſt by an after-choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon, it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: So it is not very often that he puniſhes in both ſtates; In great and finall ſins he doth ſo; but we finde it expreſſed onely in the caſe of the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come*; that is, it ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intollerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution; God very often ſmites with his rod of ſickneſſe, that

* contrariety between two laws. he

he may not for ever be slaying the soul with eternall death. *I will visit their offences with the rod, and their sin with scourges: Nevertheless my loving kindeness will I not utterly take from him: nor suffer my truth to fail.* And there is in the New Testament *a delivering over to Satan*, and a consequent *buffeting* for the mortification of the flesh indeed; but *that the soul may be saved in the day of the Lord.* And to some persons the utmost processe of Gods anger reaches but to a sharp sickness, or at most, but to a temporall death, and then the *little momentany anger* is spent, and expires in rest, and a quiet grave. *Origen, S. Austin,* and *Cassian* say concerning *Ananias* and *Sapphira*, that they were slain with a sudden death, that by such a judgement their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the day of judgement. And God cuts off many of his children from the land of the living; and yet when they are numbred amongst our dead, he findes them in the book of life, written amongst those that shall live to him for ever: and thus it happened to many new Christians in the Church of Corinth for their little undecencies, and disorders in the circumstances of receiving the holy Sacrament. S. *Paul* sayes; [that *many amongst them were sick, many were weak, and some were fallen asleep*] He expresses the divine anger against those persons in no louder accents; which according to the stile of the

Ps. 89. 32

1 Cor. 5. 5

2 Tim. 1. 20.

Origen, S. Austin,

Digni erant in hoc seculo recipere peccatum suum, ut mundiores exeant ab hac vita, mundati castigatione sibi illata per mortem communem, quoniam credentes erant in Christum.

Origen S. Aug. l. 3. c. 1. contr. Parmen. & Cassian. collat. 6. c. 11.

1 Cor. 11. 30.

the New Teſtament, where all the great tranſactions of duty and reproof are generally made upon the ſtock of *Heaven*, and *Hell* is plainly a *reſerve*, and a *period* ſet to the declaration of Gods wrath. For God knowes that the torments of hell are ſo horrid, ſo inſupportable a calamity, that he is not eaſy and apt to caſt thoſe ſouls, which he hath taken ſo much care, and hath been at ſo much expence to ſave, into the eternal never dying flames of Hell, lightly, for ſmaller ſins, or after a fairly begun repentance, and in the midſt of holy deſires to finiſh it: But God takes ſuch penalties, and exacts ſuch fines of us, which we may pay, *ſalvo contenemento* ſaving the main ſtake of all, even our *precious ſouls*. And therefore *S. Auguſtine* prayed to God in his penitential ſorrowes. *Here O Lord burn and cut my fleſh that thou mayeſt ſpare me for ever.* For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire*, that is, we muſt abide in the ſtate of grace, and if we have committed ſins we muſt expect to be put into the ſtate of affliction, and yet the ſacrifice will ſend up a right and untroubled cloud, and a ſweet ſmell to joyn with the incenſe of the Altar, where the eternal Prieſt offers a never ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſſe which is the condition of our nature is called for, with purpoſes of redemption; when we are ſent to death to ſecure eternal life, when God ſtrikes us that he may ſpare us, it ſhewes that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with

the

the rod of God: but *in the midst of judgement God remembers mercy* and makes the rod to be medicinal, and like the rod of God in the hand of *Aaron* to shoot forth buds, and leaves, and Almonds, hopes, and mercies and eternal recompences in the day of restitution. This is so great a good to us, if it be well conducted in all the chanels of its intention and designe, that if we had put off the objections of the flesh with abstractions, contempts and separations, so as we ought to do, were as earnestly to be prayed for, as any gay blessing that crowns our cups with joy and our heads with garlands and forgetfulnesse. But this was it which I said, that this may, nay that it ought to be chosen, at least by an *after-election*: for so said S. *Paul, If we judge our selves we shall not be condemned of the Lord*, that is, if we judge our selves worthy of the sickness; if we acknowledge and confesse Gods justice in smiting us, if we take the rod of God in our own hands, and are willing to imprint it in the flesh, *we are workers together with God*, in the infliction, and then the sickness beginning, and being managed in the vertue of repentance, and patience and resignation and charity, will end in peace and pardon and justification, and consignation to glory. That I have spoken truth I have brought Gods Spirit speaking in Scripture for a witnesse. But if this be true, there are not many states of life that have advantages which can out-weigh this great instrument of security to our final condition. *Moses dyed at the mouth of the Lord*; said the story; *he died with the kisses of the Lords mouth*, (so the Chaldee Paraphrase) it was the greatest act of kindesse that God did to his servant *Moses*; *he kissed him and he died*; But I have Deut. 34. 5.

some

ſome things to obſerve for the better finiſhing this conſideration.

1. All theſe advantages and leſſenings of evil in the ſtate of ſickneſſe are onely upon the ſtock of vertue, and religon. There is nothing can make ſickneſſe in any ſenſe eligible, or in many ſenſes tolerable but onely the grace of God; that onely turns ſickneſſe into eaſineſſe and felicity, which alſo turnes it into vertue. For whoſoever goes about to comfort a vitious perſon when he lies ſick upon his bed, can onely diſcourſe of the neceſſities of nature, of the unavoidableneſs of the ſuffering, of the accidental vexations and increaſe of torments by impatience, of the fellowſhip of all the ſons of *Adam*, and ſuch other little conſiderations, which indeed if ſadly reflected upon and found to ſtand alone, teach him nothing, but the degree of his calamity, and the evil of his condition; and teach him ſuch a patience and miniſter to him ſuch a comfort which can only make him to obſerv decent geſtures in his ſickneſſe, and to converſe with his friends and ſtanders by ſo as may do them comfort, and eaſe their funeral and civil complaints; but do him no true advantage. For all that may be ſpoken to a beaſt when he is crowned with hairlaces and bound with fillets to the Altar, to bleed to death to appeaſe the anger of the Deity, and to eaſe the burden of his Relatives. And indeed what comfort can he receive, whoſe ſickneſſe as it looks back is an effect of Gods indignation, and fierce vengeance, and if it goes forward and enters into the gates of the

Hæc clementia non paratur arte
Sed norunt cui ſerviunt leones.

Si latus aut renes morbo tentantur acuto.

Quære fugam morbi, vis recte vivere? quis non?
Si virtus hoc una poteſt dare, fortis omiſſis
Hoc age deliciis.
Hor. l. 1. ep. 6.

the grave is a beginning of a sorrow that shall shall never have an ending. But when the sicknesse is a messenger sent from a chastising Father; when it first turns into degrees of innocence, and then into vertues, and thence into pardon, this is no misery, but such a method of the Divine œconomy, and dispensation, as resolves to bring us to heaven without any new impositions, but meerly upon the stock and charges of nature.

2. Let it be observed that these advantages which spring from sicknesse, are not in all instances of vertue, nor to all persons. Sicknesse is the proper scene for patience, and resignation, for all the passive graces of a Christian, for faith and hope, and for some single acts of the love of God. But *sicknesse is not a fit station for a penitent*; and it can serve the ends of the grace of *repentance* but *accidentally*: Sicknesse may * begin a repentance, if God continues life, and if we cooperate with the Divine grace: or sicknesse may help to alleviate the wrath of God and to facilitate the pardon, if all the other parts of this duty be performed in our healthsull state; so that it may serve at the entrance in, or at the going out. But sicknesse at no hand is a good stage to represent all the substantiall parts of this duty: 1. It invites to it, 2. It makes it appear necessary, 3. It takes off the fancies of vanity, 4. It attempers the spirit, 5. It cures hypocrisie, 6. It tames the fumes of pride, 7. It is the school of patience, 8. And by taking us from off the brisker relishes of the world, it makes us with more gust to taste the things of the Spirit: and all this, onely when God fits the circumstances of

* Nec tamen putaverant ad rem pertinere, ubi inciperent quod placuerat ut fieret.

the ſickneſſe, ſo as to conſiſt with acts of reaſon, conſideration, choice, and a preſent and reflecting minde: which then God ſends when he means that the ſickneſs of the body ſhould be the cure of the ſoul. But let no man ſo rely upon it, as by deſigne, to truſt the beginning, the progreſſe, and the conſummation of our piety to ſuch an eſtate which for ever leaves it unperfect: and though to ſome perſons it addes degrees, and miniſters opportunities, and exerciſes ſingle acts with great advantage, *in paſſive graces*, yet it is never an intire or ſufficient inſtrument for the change of our condition, from the ſtate of death *to the liberty* and life *of the ſons of God.*

3. It were good if we would tranſact the affairs of our ſouls with nobleneſſe and ingenuity, and that we would by an early and forward religion prevent the neceſſary arts of the Divine providence. It is true, that God cures ſome by inciſion, by fire and torments, but theſe are ever the more obſtinate and more unrelenting natures. Gods providence is not ſo afflictive and full of trouble as that it hath placed ſickneſſe and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a ſickly and an effeminate vertue which is imprinted upon our ſpirits with fears and the ſorrowes of a feaver, or a peeviſh conſumption. It is but a miſerable remedy to be beholding to a ſickneſſe for our health, and though it be better to ſuffer the loſſe of a finger, then that the arm and the whole body ſhould putrifie, yet even then alſo it is a trouble, and an evil to loſe a finger. He that mends with ſickneſſe pares the nails of the beaſt, when they have already torn off part of

Neq; tam averſa unquam videbitur ab opere ſuo proſ videntia ut debilitas inter optima inventa ſit.

of the fleſh: But he that would have a ſickneſſe become a clear and an entire bleſſing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, muſt lead an holy life, and judge himſelf with an early ſentence, and ſo order the affairs of his ſoul, that in the uſuall method of Gods ſaving us, there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the Athenians upon a day of battell with longing and uncertain ſouls ſate in their Common-hall expecting what would be the ſentence of the day, at laſt received a meſſenger, who onely had breath enough left him to ſay, [*We are conquerours*] and ſo died: So ſhall the ſick perſon, who hath *fought a good fight, and kept the faith*, and onely waits for his diſſolution, and his ſentence, breaths forth his ſpirit, with the accents of a conquerour, and his ſickneſſe and his death ſhall onely make the mercy and the vertue more illuſtrious.

But for the ſickneſſe it ſelf; if all the calumnies were true concerning it, with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſſe, and a temporall care; and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſſe: and ſometimes the very weight of ſorrow, and the wearineſſe of a ſickneſſe preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtfull perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certainly it is, *ſome ſickneſſe is a bleſſing*. Indeed, blindneſſe were a moſt ac-

Detestabilis erit cæcitas si nemo oculos perdiderit nisi cui erumpendi sunt.

curſed thing, if no man were ever blind, but he whoſe eyes are pulled out with tortures, or burning baſins; and if ſickneſs were always a teſtimony of Gods anger, and a violence to a mans whole condition, then it were a huge calamity: but becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſignes of mercy, to preſerve their innocence, to overcome temptation, to try their vertue, to fit them for rewards; it is certain, that ſickneſſe never is an evil, but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſſe be great it may end in death; and the greater it is, the ſooner; and if it be very little, it hath great intervalls of reſt; if it be between both we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Memineris ergo maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos esse dominos.

Cicero.

The ſumme is this; He that is afraid of pain, is afraid of his own nature, and if his fear be violent, it is a ſigne his patience is none at all; and an impatient perſon is not ready dreſſed for heaven. None but ſuffering, humble, and patient perſons can go to heaven: and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for patience, for Chriſtian fortitude, for reſignation, or conformity to the Divine will. But

as

as the violent fear of ſickneſſe makes us impatient, ſo it will make our death without comfort and without religion, and we ſhall go off from our ſtage of actions and ſufferings, with an unhandſome exit, becauſe we were willing to receive the Kindneſſe of God when he expreſſed it as we liſted: But we would not ſuffer him to be kinde and gracious to us in his own method, nor were willing to exerciſe and improve our vertues at the charge of a ſharp Feaver or a lingring conſumption. *Woe be to the man that hath loſt patience, for what will he do when the Lord ſhall viſit him.* Eccluſ. 2. 14.

SECT. VII.

The ſecond temptation proper to the ſtate of ſickneſſe; Fear of death, With its remedies.

THere is nothing which can make ſickneſſe unſanctified, but the ſame alſo will give us cauſe to fear death. If therefore we ſo order our affairs and ſpirits, that we do not fear death, our ſickneſs may eaſily become our advantage, and we can then receive counſel, and conſider, and do thoſe acts of vertue, which are in that ſtate the proper ſervices of God: and ſuch which men in bondage and fear are not capable of doing, or of advices how they ſhould, when they come to the appointed dayes of mourning. And indeed if men would but place their deſigne of being happy in the nobleneſſe, courage and perfect

resolutions of doing handsome things, and passing thorough our unavoidable necessities; in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after Heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softned and made effeminate with delicate thoughts and meditations of ease, and brutish satisfactions, that if our death comes before we have seized upon a great-fortune, or enjoy the promises of the fortune tellers, we esteem our selves to be robbed of our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence comes those arts of protraction and delaying the significations of old age*; thinking to deceive the world men cosen themselves, and by representing themselves youthfull, they certainly continue their vanity, till *Proserpina* pull the perruke from their heads. We cannot deceive God and nature; for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this: and if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years agone dyed un-

* Mentiris, juvenem tinctis Lentine, capillis
Tam subito corvus qui modo cygnus eras.
Non omnes fallis, scit te Proserpina canum,
Pertenam capiti detrahet illa tuo.

Mar. l. 3. ep. 43.

unwillingly, and stopped death two dayes, or staid it a week, what is their gain? *where is that week?* and poor spirited men use arts of protraction, and make their persons pitiable, but their condition contemptible; beeing like the poor sinners at *Noahs* flood; the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer: and then they knew not how to get down: some crept upon the top branch of a tree, and some climbed up to a mountain, and staid it may be three dayes longer; but all that while they endured a worse torment then death; they lived with amazement, and were distracted with the ruines of mankinde, and the horrour of an universal deluge.

Audet iter numeratq; dies spatioq; viarum
Metitur vitam, torquetur morte futura.
Hor. lib. 3. Od. 1.

Τὶ γὰρ βροτῶν ἂν οὖν κακοῖς μεμιγμένον
θνήσκειν ὁ μέλλων τοῦ χρόνου κορδῶν φέρει. *Soph.*

Nihil est miserius dubitatione volutantium quorsum evadant, quantum sit illud quod restat aut quale?
Seneca l. 17. ep. 102.

Remedies against the fear of death by way of consideration.

1. God having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed *the Church* for *a ship*, and *religion* to be the *sterne*: but there is no *haven* or port, but *death*. Death is that harbour whither God hath designed every one, that there he may finde rest from the troubles of the world. How many of the noblest Romans have taken death for sanctuary, and have esteemed

med it less then shame or a mean dishonour? And *Cæsar* was cruel to *Domitius* Captain of Corfinium, when he had taken the town from him, that he refused to signe his petition of death. Death would have hid his head with honour, but that cruel mercy reserved him to the shame of surviving his disgrace. The Holy Scripture giving an account of the reasons of the divine providence taking Godly men from this world; and shutting them up in a hasty grave, sayes, that they are taken from the evils to come: and concerning our selves it is certain, if we had ten years agone taken seizure of our portion of dust, death had not taken us from good things, but from infinite evils, such which the sun hath seldom seen. Did not *Priamus* weep oftner then *Troilus?* and happy had he been if he had died when his sons were living, and his kingdom safe, and houses full, and his citie unburnt. It was a long life that made him miserable, and an early death onely could have secured his fortune: and it hath happened many times that persons of a fair life and a clear reputation, of a good fortune, and an honourable name, have been tempted in their age to folly and vanity, have fallen under the disgrace of dotage, or into an infortunate marriage, or have besottted themselves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diseases, or lived to see their excel-

—Heu quanto melius vel cede peracta
Parcere Romano potuit fortuna pudori.
Lucan.

Hæc omnia vidit inflammari, Jovis aram sanguine turpari.

—Sic longius ævum
Destruit ingentes animos & vitasuperstes;
Imperio nisi summa dies cum fine bonorum
Affluit & celeri prævertit tristitia leto
Dedecori est fortuna prior.
Lucan. lib. 8.

excellent parts buried, and cannot understand the wise discourses and productions of their younger years; In all these cases and infinite more, do not all the world say but it had been better this man had died sooner? But so have I known passionate women to shrike aloud when their neerest relatives were dying, and that horrid shrike hath stayed the spirit of the man, a while to wonder at the folly, and represent the inconvenience, and the dying person hath lived one day longer, full of pain, amazed with an undeterminate spirit, distorted with convulsions, and onely come again to act one scene more of a new calamity, and to die with less decency: so also do very many men, with passion and a troubled interest, they strive to continue their life longer, and it may be they escape this sickness, and live to fall into a disgrace; they escape the storm and fall into the hands of pyrats, and instead of dying with liberty, they live like slaves, miserable and despised, servants to a litle time, and sottish admirers of the breath of their own lungs. *Paulus Æmilius* did handsomly reprove the cowardice of the King of *Macedon*, who begged of him for pities sake and humanity, that having conquered him and taken his kingdom from him he would be content with that, and not lead him in triumph a prisoner to Rome. *Æmilius* told him he need not be beholding to him for that: himself might prevent that in despite of him. But the timorous King durst not die: But certainly every wise man will easily believe that it had been better the Macedonian Kings should have dyed in battel, then protract their life so long, till some of them came to be Scriveners and Joyners at Rome: or that the

Mors illi melius quam tu consuluit quidem. ---quisquamne secundis Tradere se fatis audet nisi morte parata. *Luc. l. 8.*

Tyrant of Sicily better had periſhed in the Adriatic, then to be wafted to Corinth ſafely and there turn Schoolmaſter. It is a ſad calamity that the fear of death ſhall ſo imbecill mans courage and underſtanding, that he dares not ſuffer the remedie of all his calamities; but that he lives to ſay as *Liberius* did, *I have lived this one day longer then I ſhould*: either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel ſo ſharp and numerous. And when God ſends his Angel to us with a ſcroll of death, let us look on it as an act of mercy, to prevent many ſins and many calamities of a longer life; and lay our heads down ſoftly, and go to ſleep without wrangling like babies and froward children. *For a man (at leaſt) gets this by death, that his calamities are not immortal.*

Nimirum hac die una plus vixi mihi quam vivendum fuit.

Hoc homo morte lucratur ne malum eſſet immortale.

Naz.

But I do not onely conſider death by the advantages of compariſon, but if we look on it in it ſelf it is no ſuch formidable thing, if we view it on both ſides and handle it, and conſider all its appendages.

2. *It is neceſſary* and therefore *not intolerable*: and nothing is to be eſteemed evil which God and nature have fixed with eternal ſanctions. It is *a law of God*, it is *a puniſhment of our ſins*, and it is *the conſtitution of our nature*. Two differing ſubſtances were joyned together with the breath of God, and when that breath is taken away they part aſunder, and return to their ſeveral principles: the ſoul to God our Father, the body to the earth

Nihil in malis ducamus quod ſit a Diis immortalibus vel a natura parente omnium conſtitutum.

Concretum fuit, diſcretum eſt, rediitq; unde venerat; terra deorſum, ſpiritus ſurſum. Quid ex his omnibus iniquum eſt? nihil. *Epichar.*

earth our Mother: and what in all this is evil? Surely nothing, but that we are men; nothing but that we were not born immortall: but by declining this change with great passion, or receiving it with a huge naturall fear, we accuse the Divine Providence of Tyranny, and exclaim against our naturall constitution and are discontent that we are men.

3. *It is a thing that is no great matter in it self:* if we consider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lysimachus* threatned *Theodorus* to kill him, he told him, that was no great matter to do, and he could do no more then the Cantharides could; a little flie could do as much.

4. It is a thing that every one suffers, even persons of the loweſt resolution, of the meaneſt vertue, of no breeding, of no discourse. Take away but the pomps of death, the disguises and solemn bug-bears, the tinsell, and the actings by candle-light, and proper and phantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shrikings, the Nurses and the Physicians, the dark room and the Ministers, the Kinred and the Watchers, and then to die is easie, ready and quitted from its troublesome circumstances. It is the same harmeleſſe thing, that a poor shepherd suffered yesterday, or a maid-servant to day; and at the same time in which you die, in that very night, a thousand

Natura dedit uſuram vitæ tanquam pecuniæ, quid eſt ergo quod queraris ſi repetat cum vult? eadem enim lege acceperas.

Senec.

Vitæ eſt avidus Quiſquis non vult

mundo ſecum pereunte mori.
Sen.

creatures die with you, ſome wiſe men, and many fools; and the wiſdom of the firſt will not quit him, and the folly of the latter does not make him unable to die.

Τὰς γὰρ συμφορὰς ἐν ἐρῷ λυπουμένους.

5. Of all the evils of the world which are reproached with an evil character, death is the moſt innocent of its accuſation. For when it is preſent, it hurts no body; and when it is abſent, 'tis indeed troubleſome, but the trouble is owing to our fears, not to the affrighting and miſtaken object: and beſides this, if it were an evil, it is ſo tranſient, that it paſſes like the inſtant, or undiſcerned portion of the preſent time; and *either it is paſt, or it is not yet*; for juſt when it is, no man hath reaſon to complain of ſo inſenſible, ſo ſudden, ſo undiſcerned a change.

Par eſt moriri; neque eſt melius morte in malis rebus miſeris.
Plaut. Rud.

Aut fuit, aut veniet nihil eſt præſentis in illa.
Morſq; minus pœnæ quam mora mortis habet.

6. It is ſo harmleſſe a thing, that no good man was ever thought the more miſerable for dying, but much the happier. When men ſaw the graves of *Calatinus*, of the *Servicij*, the *Scipio's*, the *Metelli*, did ever any man among the wiſeſt Romans think them unhappy? And when S. *Paul* fell under the ſword of *Nero*, and S. *Peter* died upon the croſſe, and S. *Stephen* from an heap of ſtones was carried into an eaſier grave, they that made great lamentation over them, wept for their own intereſt, and after the manner of men; but the Martyrs were accounted happy, and their dayes kept ſolemnly, and their memories preſerved

in

in never dying honours. When S. *Hilary* Biſhop of Poictiers in France went into the Eaſt to reproove the Arian hereſie, he heard that a young noble Gentleman, treated with his daughter *Abra* for marriage: The Biſhop wrote to his daughter, that ſhe ſhould not ingage her promiſe, nor do countenance to that requeſt, becauſe he had provided for her a huſband fair, rich, wiſe and noble, farre beyond her preſent offer. The event of which was this: She obeyed, and when her father returned from his Eaſtern triumph to his Weſtern charge, he prayed to God that his daughter might die quickly, and God heard his prayers, and Chriſt took her into his boſome, entertaining her with antepaſts and careſſes of holy love, till the day of the marriage Supper of the Lamb ſhall come. But when the Biſhops wife obſerved this event, and underſtood of the good man her huſband what was done, and why, ſhe never left him alone till he obtained the ſame favour for her; and ſhe alſo at the prayers of S. *Hilary* went into a more early grave and a bed of joyes.

7. It is a ſottiſh and an unlearned thing to reckon the time of our life as it is ſhort or long, to be good or evil fortune; life in it ſelf being neither good nor bad, but juſt as we make it, and therefore ſo is death.

8. But when we conſider, death is not onely better then a miſerable life, not onely an eaſie and innocent thing in it ſelf, but alſo that it is a ſtate of advantage, we ſhall have reaſon not to double the ſharpneſſes of our ſickneſſe by our fear of death: Certain it is, death hath ſome good upon its proper ſtock:

praiſe

Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi

Horat.

Et laudas nullos nisi mortuos poetas.

Mart.

praise and *a fair memory*, *a reverence* and *religion* toward them so great, that it is counted dishonest to speak evil of the dead; then they rest in peace and are quiet from their labours and are designed to immortality. *Cleobis* and *Biton*, *Throphonius* and *Agamedes* had an early death sent them as a reward, to the former for their piety to their Mother, to the latter for building of a Temple. To this, all those arguments will minister, which relate the advantages of the state of separation and resurrection.

SECT. VIII.

Remedies against fear of death, by way of exercise.

1. HE *that would willingly be fearlesse of death, must learn to despise the world*; he must neither love any thing passionately, nor be proud of any circumstance of his life. *O death how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to receive meat?* said the son of *Sirach*,

Εἰ δὲ τὶς ὄλβον ἔχων μορφᾶ παρὰ μείσεται ἄλλων
Ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν εἴαν,
μεμνήσθω περιστέλλων μέλη
καὶ τελευτᾶν ἁπάντων γὰρ ἐπιεσσόμενος.

Pindar.

Ecclus. 41. 1.

rach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of this world, he will lesse fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person, or if he be stronger and wiser then his neighbours, he must remember that what he boasts of will decline into weakness and dishonour; but that very boasting and complacency, will make death keener, and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equal to those Ladies that have slept some years in Charnel houses, and their strength not so stubborn as the breath of an infant, and their wisdom such which can be looked for in the land where all things are forgotten.

2. *He that would not fear death, must strengthen his spirit with the proper instruments of Christian fortitude.* All men are resolved upon this, that to bear grief honestly and temperately and to dye willingly and nobly is the duty of a good and of a valiant man: and they that are not so, are *vitious*, and *fools*, and *cowards*. All men praise *the valiant*, and *honest*, and that which the very Heathen admired in their noblest examples, is especially *patience* and *contempt of death*. *Zeno Eleates* endured torments rather then discover his friends or betray

Amittenda fortitudo est aut sepeliendus dolor. Cic.

Fortem posce animum mortis terrore carentem

Qui spatium vitæ extremum inter munera ponat.

tray them to the danger of the Tyrant: and *Calanus* the barbarous and unlearned *Indian* willingly ſuffered himſelf to be burnt alive: and all the women did ſo, to do honour to their Huſbands Funeral, and to repreſent and prove their affections great to their Lords. The religion of a Chriſtian does more command fortitude, then ever did any inſtitution; for we are commanded to be willing to die for Chriſt, to dye for the brethren, to dye rather then give offence or ſcandal; the effect of which is this; that he that is inſtructed to do the neceſſary parts of his duty; is by the ſame inſtrument fortified againſt death: As he that does his duty need not fear death: ſo neither ſhall he; the parts of his duty, are parts of his ſecurity. It is certainly a great baſeneſſe and puſillanimitie of ſpirit that makes death terrible and extremely to be avoided.

3. *Chriſtian prudence* is a great ſecurity againſt the fear of death. For if we be afraid of death it is but reaſonable to uſe all ſpiritual arts to take off the apprehenſion of the evil: but therefore we ought to remove our fear, becauſe fear gives to death wings and ſpurres, and darts. Death haſtens to a fearful man: if therefore you would make death harmleſſe and ſlow; to throw off fear is the way to do it; and prayer is the way to do that. If therefore you be afraid of death, conſider you will have leſſe need to fear it, by how much the leſs you do fear it: and ſo cure your direct fear by a reflex act of prudence, and conſideration. *Fannius* had not dyed ſo ſoon, if he had not feared death: and when *Cneius Carbo* begged the reſpite of a little time for a baſe imploy-

Hoſtem cum fugeret ſe Fannius ipſe peremit, Mar.

ment

ment of the ſouldiers of *Pompey*, he got nothing, but that the baſeneſſe of his fear diſhonoured the dignity of his third Conſulſhip; and he choſe to dye in a place, where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the wraſtler *Polydamas* that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to preſſe that hollowneſſe to a ruine: which when his fellowes eſpied they choſe to enter into the common fate of all men, and went abroad: but *Polydamas* thought by his ſtrength to ſupport the earth till its intolerable weight cruſhed him into flatneſſe and a grave. Many men run for ſhelter to a place, and they onely finde a remedie for their fears by feeling the worſt of evils: fear it ſelf findes no ſanctuary but the worſt of ſufferance; and they that flye from a battel are expoſed to the mercy and fury of the purſuers, who if they faced about, were as well diſpoſed to give laws of life and death, as to take them; and at worſt can but die nobly; but now even at the very beſt, they live ſhamefully or die timorouſly. Courage is the greateſt ſecurity; for it does moſt commonly ſafeguard the man, but alwayes reſcues the condition from an intolerable evil.

4. If thou wilt be fearleſſe of death, endeavour to be in love with the felicities of Saints and Angels: and be once perſwaded to believe that there is a condition of living better then this; that there are creatures more noble then we; that above there is a countrey better then ours; that the inhabitants know more and know better; and are in places of reſt and deſire: and firſt learn to value it, and

then

then learn to purchase it; and death cannot be a formidable thing, which lets us into so much joy & so much felicity. And indeed who would not think his condition mended if he passed from conversing with dull mortals, with ignorant and fooliſh persons, with Tyrants and enemies of learning, to converse with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens speculated: but we consider higher. The *dead that die in the Lord* shall converse with S. *Paul*, and all the Colledge of the Apostles, and all the Saints and Martyrs; with all the good men whose memory we preserve in honour: with excellent Kings and holy Bishops, and with *the great Shepherd and Bishop of our souls Jesus Christ*, and with God himself. For *Christ dyed for us, that whether we wake or sleep we might live together with him.* Then we shall be free from lust and envy, from fear and rage, from covetousnesse and sorrow, from tears and cowardice; and these indeed properly are the onely evils that are contrary to felicity and wisdom. Then we shall see strange things and know new propositions, and all things in another manner, and to higher purposes. *Cleombrotus* was so taken with this speculation, that having learned from *Plato's Phædon* the souls abode, he had not patience to stay natures dull leisure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* resolved to die by famine, to ease the great pains of his gout, in the abstinence of two dayes found his foot at ease: But when he

Beati erimus cum corporibꝰ relictis & cupiditatum & æmulationum erimus expertes quodq; nunc facimus, cum laxatiq; curis sumus, ut spectare aliquid velimus & videre.
Tuscul. Qu.

he began to feel the pleaſures of an approaching death, and the delicacies of that eaſe he was to inherit below, he would not withdraw his foot, but went on and finiſhed his death; and ſo did *Cleanthes*; and every wiſe man will deſpiſe the little evils of that ſtate, which indeed is *the daughter of fear*, but *the mother of reſt*, and *peace*, and *felicity*.

5. If God ſhould ſay to us, Caſt thy ſelf into the Sea (as Chriſt did to S. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a ſafety or a deliverance, ſecurity or a reward, were we not incredulous and puſillanimous perſons if we ſhould tremble to put ſuch a felicity into act, and our ſelves into poſſeſſion? The very duty of reſignation, and the love of our own intereſt are good antidotes againſt fear. In fourty or fifty years we finde evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reaſons to be afraid of life then death, this having in it leſſe of evil and more of advantage. And it was a rare wiſh of that Roman, that death might come onely to wiſe and excellent perſons, and not to fools and cowards, that it might not be a ſanctuary for the timerous, but the reward of the vertuous; and indeed they onely can make advantage of it.

Mor utinam pavidos vita ſubducere nolles
Sed virtus te ſola ſedaret—
Lucan.

6. Make no excuſes to make thy deſires of life ſeem reaſonable; neither cover thy fear and pretences, but ſuppreſſe it rather, with arts of ſeverity and ingenuity. Some are not willing to ſubmit to Gods ſentence and arreſt of

Maneant opera interrupta, minæq; Murorum ingentes.

of death, till they have finiſhed ſuch a deſigne, or made an end of the laſt paragraph of their book, or raiſed ſuch portions for their children, or preached ſo many ſermons, or built their houſe, or planted their orchard, or ordered their eſtate with ſuch advantages; It is well for the modeſty of theſe men that the excuſe is ready; but if it were not, it is certain they would ſearch one out: for an idle man is never ready to die, and is glad of any excuſe; and a buſied man hath alwayes ſomething unfiniſhed, and he is ready for every thing but death: and I remember that *Petronius* brings in *Eumolpus* compoſing verſes in a deſperate ſtorm, and being called upon to ſhift for himſelf when the ſhip daſhed upon the rock, cried out to let him alone till he had finiſhed and trimmed his verſe, which was lame in the hinder leg; the man either had too ſtrong a deſire to end his verſe, or too great a deſire not to end his life. But we muſt know Gods times are not to be meaſured by our circumſtances; and what I value, God regards not, or if it be valuable in the accounts of men, yet God will ſupply it with other contingencies of his providence: and if *Epaphroditus* had died when he had his great ſickneſſe S. *Paul* ſpeaks of, God would have ſecured the work of the Goſpel without him, and he could have ſpared *Epaphroditus* as well as S. *Stephen*, and S. *Peter*, as well as S. *James*: Say no more, but when God calls, lay aſide thy papers and firſt dreſſe thy ſoul, and then dreſſe thy hearſe.

Blindneſſe is odious, and widow-hood is ſad, and deſtitution is without comfort, and perſecution is full of trouble, and famine intolerable

intolerable, and tears are the ſad eaſe of a ſadder heart; but theſe are evils of our life, not of our death. For *the dead that die in the Lord* are ſo farre from wanting the commodities of this life, that they do not want life it ſelf.

After all this, I do not ſay it is a ſin to be afraid of death: we find the boldeſt ſpirit that diſcourſes of it with confidence, and dares undertake a danger as big as death, yet doth ſhrink at the horror of it when it comes dreſſed in its proper circumſtances; And *Brutus* who was as bold a Roman to undertake a noble action, as any was ſince they firſt reckoned by Conſuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admoniſhed to die conſtantly, *he ſwore by his life*, that he would ſhortly *endure death*. But what do I ſpeak of ſuch imperfect perſons? Our B. Lord was pleaſed to legitimate fear to us, by his agony and prayers in the garden. It is not a ſin to be afraid, but it is a great felicity to be without fear, which felicity our deareſt Saviour refuſed to have, becauſe it was agreeable to his purpoſes to ſuffer any thing that was contrary to felicity, every thing but ſin. But when men will *by all means* avoid death, they are like thoſe who *at any hand* reſolve to be rich: The caſe may happen in which they wil blaſpheme, and diſhonor providence, or do a baſe action, or *curſe God, and die*: But in all caſes they die miſerable and inſnared, and in no caſe do they die the leſſe for it. Nature hath left us the key of the Churchyard, and cuſtome hath brought Cæmeteries and charnell houſes into Cities and Churches

ἀλλ' οἱ ἐξ ἅπαντος φεύγοντες τὸν θανατόν.

Quam pellunt lachrymæ fovent sortem: dura negant cedere mollibus.

Churches, places most frequented, that we might not carry our selves strangely in so certain, so expected, so ordinary, so unavoydable an accident. All reluctancy or unwillingnesse to obey the Divine decree, is but a snare to our selves, and a load to our spirits, and is either an intire cause, or a great aggravation of the calamity. Who did not scorn to look upon *Xerxes* when he caused 300. stripes to be given to the Sea, and sent a chartell of defiance against the Mountain *Atho?* Who did not scorn the proud vanity of *Cyrus* when he took so goodly a revenge upon the river *Cyndus* for his hard passage over it? or did not deride or pity the Thracians for shooting arrowes against heaven, when it thunders? To be angry with God, to quarrell with the Divine providence, by repining against an unalterable, a naturall, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; as man is base and foolish to no purpose, he throwes away a vice to his own misery and to no advantages of ease and pleasure. *Fear keeps men in bondage all their life*, saith Saint *Paul*, and patience makes him his own man, and lord of his own interest and person. Therefore *possesse your selves in patience*, with reason, and religion, and you shall die with ease.

Siccas si videat genas Duræ cedet hebes sors patientiæ.

τήπτοι οἱ Ζηνὶ μὲν αἰνομεῖν ἀφρονέοντες *Il.o.*

Et cum nihil imminuat doloris, cur frustra turpes esse volumus? *Senec.*

Non levat miseros dolor

If all the parts of this discourse be true; if they be better then dreams, and unlesse *vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantasmes of hypochondriacall persons, and designes upon the interest of men, and their perswasions to evil purposes; then there is no reason, but that we

virtutem verba putas ut lucum ligna

we ſhould really deſire death, and account it among the good things of God, and the ſowre and laborious felicities of man. S. *Paul* underſtood it well, when he deſired *to be diſſolved*: he well enough knew his own advantages, and purſued them accordingly; But it is certain that he that is afraid of death, I mean, with a violent and tranſporting fear, with a fear apt to diſcompoſe his duty, or his patience, that man either loves this world too much, or dares not truſt God for the next.

SECT. IX.

General rules and exerciſes whereby our ſickneſſe may become ſafe and ſanctified.

1. *TAke care that the cauſe of thy ſickneſſe be ſuch as may not ſowre it in the principle and original cauſes of it.* It a ſad calamity to paſſe into the houſe of mourning through the gates of intemperance, by a drunken meeting, or the ſurfets of a loathed and luxurious Table; for then a man ſuffers the pain of his own folly, and he is like a fool ſmarting under the whip which his own vitiouſneſſe twiſted for his back; then a man payes the price of his ſin, and hath a pure and an unmingled ſorrow in his ſuffering; and it cannot be alleviated by any circumſtances; for the whole affair is a meere proceſſe of death and ſorrow. Sin is in the head, ſickneſſe is in the body, and death and an eternity of pains in the tail, and nothing can make this condition intolerable unleſſe the miracles of the Divine mercy will

Solatium est pro honesto dura tolerare & ad causam a patientia respicit. 1 Pet. 2. 19. Heb. 11. 36. Mat. 5. 11

will be pleased to exchange the eternal anger for the temporal. True it is, that in all sufferings the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, and by a blow from heaven or earth, from a gracious God, or an unjust man, patience looks forth to the doors which way she may escape, and if innocence or a cause of religion keep the first entrance, then whether she escapes at the gates of life or death there is a good to be received, greater then the evils of a sickness; but if sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and seeing it impossible to go forth with safety, rouls up and down with a circular and infinite revolution, making its motion not from, but upon its own centre; it doubles the pain and increases the sorrow, till by its weight it breaks the spirit and bursts into the agonies of infinite and eternal ages. If we had seen S. *Policarp* burning to death, or S. *Laurence* rosted upon his gridiron, or S. *Ignatius* exposed to lions, or S. *Sebastion* pierced with arrowes, or S. *Attalus* carried about the theatre with scorn unto his death for the cause of Jesus, for religion, for God and a holy conscience, we should have been in love with flames, and have thought the gridiron fairer then the *sponda, the ribs of a mayitall bed*: and we should have chosen to converse with those beasts rather then those men that brought those beasts forth; and estimated the arrows to be the rayes of light brighter then the moon; and that disgrace and mistaken pageantry were a solemnity richer and more magficent then *Mordecai's* procession upon the

Magis his quæ patitur vexat causa patiendi.

Kings

Kings horſe, and in the robes of majeſty; for ſo did theſe holy men account them: they kiſſed their ſtakes, and hugged their deaths, and ran violently to torments, and counted whippings and ſecular diſgraces to be the enamel of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torne in pieces by the people, or *Nero* crying or creeping timorouſly to his death when he was condemned to dye *more majorum*, to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair, to obſerve the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering; and it is ſin onely that makes the cup bitter and deadly; when men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſin and its puniſhment are mingled ſo, that ſhame covers the face, and ſorrow puts a veil of darkneſſe upon the heart, and we ſcarce pity a vile perſon that is haled to execution for murder or for treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould dye. If luſt brought the ſickneſſe or the ſhame; if we truly ſuffer the reward of our evil deeds, we muſt thank our ſelves; that is, we are fallen into an evil condition, and are the ſacrifice of the Divine juſtice. But if we live holy lives, and if we enter well in, we are ſure to paſſe on ſafe, and to goe forth with advantage, *if we liſt our ſelves.*

Hi quicquid hiberint vomitum remetientur triſtes, & bilem ſuam reguſtantes. *Senec.*

2. To this relates, that *we ſhould not counterfeit ſickneſſe*; For he that is to be carefull of his paſſage into a ſickneſſe will think himſelf concerned that he fall not into it through a trap door: for ſo it hath ſometimes happened, that ſuch counterfeiting, to light and evil purpoſes hath ended in a real ſufferance: *Appian* tells of a Roman Gentleman, who to eſcape the proſcription of the *Triumvirate*, fled, and to ſecure his privacy counterfeited himſelf blinde on one eye, and wore a plaiſter upon it, till beginning to be free from the malice of the three prevailing princes, he opened his hood, but could not open his eye, but for ever loſt the uſe of it, and with his eye paid for his libertie and hypocriſie. And *Celius* counterfeited the gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the gout really entred and ſpoiled the pageantry. His arts of diſſimulation were ſo witty that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and groan.

Tantum curæ poteſt & arſ doloris deſiit Cælius fingere podagram. Mart. l.7 ep. 39.

It is eaſie to tell upon the intereſt of what vertue, ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politicks of the world from following that which they call a canonized and authentick precedent: and *Davids* counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, wil be ſufficient to entice men to ſerve an end upon the ſtock & charges of ſo ſmall an irregularity; not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell what degrees of excuſe *Davids* action might put on. This onely: beſides

ſides his preſent neceſſity; the Laws whoſe coercitive or directive power *David* lived under, had leſſe of ſeverity and more of liberty; and towards enemies had ſo little of reſtraint, and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawfull and permitted to be acted againſt enemies. To which alſo I adde this general caution, that the actions of holy perſons in Scripture are not alwayes good precedents to us Chriſtians, who are to walk by a rule and a greater ſtrictneſſe, with more ſimplicity and heartineſſe of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty; and the prophets reproved many things which the law forbad not, and taught many duties which *Moſes* preſcribed not; and as the time of Chriſts approach came, ſo the ſermons and revelations too were more evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongſt which it is certain, that *Chriſtian ſimplicity* and *godly ſincerity* is to be accounted, * and counterfeiting of ſickneſſe is a huge enemy to this: * it is an upbraiding the Divine providence, * a jeſting with fire, * a playing with a thunderbolt, * a making the decrees of God to ſerve the vitious or ſecular ends of men; * it is a tempting of a judgement, * a falſe accuſation of God, * a foreſtalling and antidating his anger, * it is a couſening of men by making a God party in the fraud; and therefore if the couſenage returns upon the mans own head, he enters like a fox into his ſickneſſe, and perceives himſelf catched in a trap, or earthed in the

intolerable dangers of the grave.

3. Although we muſt be infinitely careful to prevent it, that ſin does not thruſt us into a ſickneſſe, yet when we are in the houſe of ſorrow, we ſhould do well to take Phyſick againſt ſin, and ſuppoſe that it is the cauſe of the evil; if not by way of natural cauſality and proper effect, yet by a moral influence, and by a juſt demerit. We can eaſily ſee when a man hath got a ſurfet; intemperance is as plain as the hand writing upon the wall, and eaſier to be read: but covetouſneſs may cauſe a Feaver as well as drunkenneſſe, and pride can produce a falling ſickneſs as well as long waſhings, and dilutions of the brain, and intemperate luſt: and we finde it recorded in Scripture that the contemptuous and unprepared manner of reception of the Holy Sacraments cauſed ſickneſſe and death; and *Sacriledge* and *Vow-breach* in *Ananias* and *Sapphira* made them to deſcend quick into their graves. Therefore when ſickneſſe is upon us, let us caſt about, and if we can, let us finde out the cauſe of Gods diſpleaſure, that it being removed, we may return into the health and ſecurities of Gods loving kindneſſe. Thus in the three years famine *David* enquired of the Lord what was the matter? and God anſwered, *it is for Saul, and his bloody houſe*: and then *David* expiated the guilt, and the people were full again of food and bleſſing: and when Iſrael was ſmitten by the *Amorites*, *Joſhuah* caſt about, and found out the accurſed thing, and caſt it out, and the people after that fought proſperouſly. And what God in that caſe ſaid to *Joſhua*, he will alſo verifie to us; *I will not be with you any more unleſſe you de-*

Joſh. 7. 12.

ſtroy

stroy the accursed thing from among you. But in pursuance of this we are to observe that although in case of loud and clamorous sins the discovery is easy and the remedie not difficult; yet because Christianity is a nice thing, and religion is as pure as the sun, and the soul of man is apt to be troubled from more principles then the intricate and curiosluy composed bodie in its innumerable parts, it will often happen that if we go to enquire into the particular, we shall never finde it out: and we may suspect drunkennesse when it may be also a morose delectation in unclean thoughts, or covetousnesse, or oppression, or a crafty invasion of my neighbours rights, or my want of charity or my judging unjustly in my own cause, or my censuring my neighbours, or a secret pride, or a base hypocrisie, or the pursuance of little ends with violence and passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *sin no more lest a worse thing happen,* for a single search or accusation may be the designe of an imperfect repentance; but no man does heartily return to God, but he that decrees against every irregularity; and then onely we can be restored to health or life, when we have taken away the causes of sicknesse and a cursed death.

ὅρα κακῶς πράσσοντες, μὴ μείζω κακᾶς κτ. σώμεθ' Soph.

4. He that means to have his sicknesse turn into safety and life, into health and vertue, must *make religion the imployment of his sicknesse, and prayer the imployment of his religion.* For there are certain *compendiums* or *abbreviatures* and shortnings of religion, fitted to several states. They that first gave up their names to

Christ, and that turned from Paganism to Christianity had an abbreviature fitted for them; they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ, and in the very profession of this they were forgiven in Baptism. For God hastens to snatch them from the power of the Devil, and therefore shortens the passage, and secures the estate. In the case of poverty God hath reduced this dutie of man, to an abbreviature of those few graces which they can exercise; such as are patience, contentednesse, truth, and diligence; and the rest he accepts in good will, and the charities of the soul, in prayers and the actions of a cheap religion. And to most men *charity* is also an *abbreviature*. And as the love of God shortens the way to the purchase of all vertues, so the expression of this to the poor, goes a huge way in the requisites, and towards the consummation of an excellent religion: and *Martyrdom* is another abbreviature: and so is every act of an excellent and heroical vertue. But when we are fallen into the state of sickness, and that our understanding is weak and troubled, our bodies sick and useless, our passions turned into fear, and the whole state into suffering, God in complyance and mans infirmity hath also turned our religion into such a duty, which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy, and that is, *prayer*. For although a sick man is bound to do many acts of vertue of several kindes, yet the most of them are to be done *in the way of prayer*. Prayer is not onely

the

the religion that is proper to a ſick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the ſick man is to do his repentance, and his mortifications, his temperance and his chaſtity, by a fiction of imagination bringing the offers of the vertue to the ſpirit, & making an action of election, and ſo our prayers are a direct act of chaſtity when they are made in the matter of that grace; juſt as repentance for our cruelty, is an act of the grace of *mercie*: and repentance for uncleanneſſe is an act of chaſtity, is a means of its purchaſe, an act in order to the habit: and though ſuch acts of vertue which are onely *in the way of prayer* are ineffective to the intire purchaſe, and of themſelves cannot change the vice into vertue, yet they are good renewings of the grace, and proper exerciſe of a habit already gotten.

The purpoſe of this diſcourſe is to repreſent the excellency of prayer, and its proper advantages which it hath in the time of ſickneſſe. For beſides that it moves God to pity, piercing the clouds & making the Heavens like a pricked eye to weep over us, and refreſh us with ſhowers of pity; it alſo doth the work of the ſoul, and expreſſes the vertue of his whole life *in effigie*, in pictures and lively repreſentments, ſo preparing it for a never ceaſing crown, by renewing the actions in the continuation of a never ceaſing, a never hindred affection. Prayer ſpeaks to God, when the tongue is ſtiffned with the approachings of death: prayer can dwell in the heart and be ſignified by the hand or eye, by a thought or a groan; prayer of all the actions of religion is the laſt alive, and it ſerves God without cir-

cumſtances, and exerciſes material graces by abſtraction from matter, and ſeparation, and makes them to be ſpiritual: and therefore beſt dreſſes our bodies for *funeral, or recovery,* for *the mercies of reſtitution,* or *the mercies of the grave.*

5. In every ſickneſſe whether it will or will not be ſo in nature and in the event, yet in thy ſpirit and preparations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſſe unto death.* For many men ſupport their unequall courages by flattery and falſe hopes, and becauſe ſicker men have recovered, beleeve that they ſhall do ſo; but therefore, they neglect to adorn their ſouls, or ſet their houſe in order; beſides the temporall inconveniences that often happen by ſuch perſwaſions and putting off the evil day, ſuch as are, *dying Inteſtate, leaving eſtates intangled,* and *ſome Relatives unprovided for,* they ſuffer infinitely in the intereſt and affairs of their ſoul, they die careleſly and ſurprized, their burdens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and like a ſheep, without any care taken concerning their precious ſouls. Some men will never beleeve that a villain will betray them, though they receive often advices from ſuſpicious perſons and likely accidents, till they are entered into the ſnare, and then they beleeve it when they feel it, and when they cannot return; but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the regions and advantages of opportunity. This evil looks like *boldneſſe* and *a confident ſpirit,* but it is the greateſt time-

timerouſneſſe and cowardize in the world. They are ſo fearfull to die, that they dare not look upon it as poſſible; and think that the making of a Will is a mortall ſigne, and ſending for a ſpirituall man an irrecoverable diſeaſe, and they are ſo afraid leſt they ſhould think and beleeve *now they muſt die*, that they will not take care that it may not be evil *in caſe they ſhould*. So did the Eaſtern ſlaves drink wine, and wrapt their heads in a vail, that they might die without ſenſe or ſorrow, and wink hard that they might ſleep the eaſier. In purſuance of this rule let a man conſider, that whatſoever muſt be done in ſickneſſe ought to be done in health; onely let him obſerve that his ſickneſſe as a good monitor chaſtiſes his neglect of duty, and forces him to live as he alwayes ſhould; and then all *theſe ſolemnities and dreſſings for death*, are nothing elſe but the part of *a religious life*, which he ought to have exerciſed all his dayes; and if thoſe circumſtances can affright him, let him pleaſe his fancy by this truth, that then he does but begin to live. But it will be a huge folly if he ſhall think that confeſſion of his ſins will kill him, or receiving the holy Sacrament will haſten his *agony*, or the Prieſt ſhall undo all the hopefull language and promiſes of his Phyſitian. *Aſſure thy ſelf thou canſt not die the ſooner; But by ſuch addreſſes thou mayeſt die much the better.*

6. *Let the ſick perſon be infinitely carefull that he do not fall into a ſtate of death upon a new account*; that is, at no hand commit a deliberate ſin, or retain any affection to the old; for in both caſes he falls into the evils of a

ſurprize, and the horrors of a ſudden death. For a ſudden death is but a ſudden joy, if it takes a man in the ſtate and exerciſes of vertue: and it is onely then an evil when it finds a man unready. They were ſad departures when *Tegillinus*, *Cornelius Gallus* the Prætor, *Lewis* the ſon of *Gonzaga Duke of Mantua*, *Ladiſlaus king of Naples*, *Speuſippus*, *Giachettus of Geneva*, and one of the Popes died in the forbidden embraces of abuſed women; or if *Job* had curſed God and ſo died; or when a man ſits down in deſpair, and in the accuſation and calumny of the Divine mercy; they make their night ſad, and ſtormy and eternall. When *Herod* began to ſink with the ſhamefull torment of his bowels, and felt the grave open under him, he impriſoned the Nobles of his Kingdom, and commanded his Siſter that they ſhould be a ſacrifice to his departing ghoſt. This was an egreſſe fit onely for ſuch perſons who meant to dwell with Devils to eternall ages, and that man is hugely in love with ſin who cannot forbear, in the week of the Aſſizes, and when himſelf ſtood at the barre of ſcrutiny and prepared for his finall, never to be reverſed ſentence. He dies ſuddenly to the worſt ſenſe and event of ſudden death, who ſo manages his ſickneſſe that even that ſtate ſhall not be innocent, but that he is ſurprized in the guilt of a new account. It is a ſigne of a reprobate ſpirit, and an habituall prevailing, ruling ſin, which exacts obedience when the judgement looks him in the face. At leaſt go to God with the innocence and fair deportment of thy perſon in the laſt ſcene of thy life, that

that when thy ſoul breaks into the ſtate of ſeparation, it may carry the reliſhes of religion and ſobriety to the places of its abode and ſentence. *

* Who ſo him bethoft
Inwardly and oft
How hard it were to flit
From bed unto the pit
From pit unto pain
That nere ſhall ceaſe again
He would not do one ſin
All the world to win.

Inſcript. marmori in Eccleſ. paroch de Feverſham in agro Cantiano.

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to religion, and antedate his converſation in heaven, alwayes having entercourſe with God, and ſtill converſing with the Holy Jeſus, kiſſing his wounds, admiring his goodneſſe, begging his mercy, feeding on him with faith, and drinking his blood, to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtile of the four Goſpels. But in all things, let *his care* and *ſociety* be as little ſecular as is poſſible.

CHAP. IV.

Of the practise of the graces, proper to the state of sickness, which a sick man may practise alone.

SECT. I.

Of the practise of Patience.

NOw we suppose the man entring upon his Scene of sorrows, and *passive graces:* It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die. For men very commonly enter into the snare *singing*, and consider not whither their fate leads them; nor feared that then the Angel was to strike his stroak; till his knees kissed the earth, and his head trembles with the weight of the rod, which God put into the hand of an exterminating Angel. But whatsoever the ingresse was, when the man feels his blood boil, or his bones weary, or his flesh diseased

diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed, then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and conformity to Chriſts ſufferings, and the melancholy lectures of the Croſſe, muſt all of them now be reduced to practiſe, and paſſe from an ineffective contemplation to ſuch an exerciſe as will really try whether we were true diſciples of the Croſſe, or onely beleeved the doctrines of religion when we were at eaſe, and that they never paſſed thorow the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing in vain, that he would not to no purpoſe ſend us Preachers, and give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſſe of holy ſufferings, and prepare us with daily alarums; if he did not really purpoſe to order our affairs ſo that we ſhould need all this, and uſe it all, there were no ſuch thing as the grace of patience if we were not to feel a ſickneſſe, or enter into a ſtate of ſufferings; whether when we are entred, we are to practiſe by the following rules.

The practiſe and acts of patience by way of rule.

1. At the firſt addreſſe and preſence of ſickneſſe, *ſtand ſtill and arreſt thy ſpirit*, that it may without amazement, or affright conſider that this was that thou lookedſt for, and wert alwayes

alwayes certain should happen, and that now thou art to enter into the actions of a new religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear, or wildnesse of thought, but stay their loosenesse and dispersion by a serious consideration of the present and future imployment. For so doth the Lybian Lion spying the fierce huntsman, first beats himself with the stroaks of his tail, and curles up his spirits, making them strong with union and recollection, till being strook with a Mauritanian spear, he rushes forth into his defence and noblest contention; and either scapes into the secrets of his own dwelling, or else dies, the braveſt of the forrest: Every man when shot with an arrow from Gods quiver, must then draw in all the auxiliaries of reason, and know, that then is the time to try his strength, and to reduce the words of his religion into action, and consider that if he behaves himself weakly and timerously, he suffers never the lesse of sicknesse; but if he turns to health he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the *faithlesse* and *unbeleevers*. Let him set his heart firm upon this resolution, *I must bear it inevitably; and I will by Gods grace do it nobly.*

2. *Bear in thy sickneſſe all along the same thoughts, propositions, and discourses concerning thy person, thy life, and death, thy soul and religion, which thou hadst in the best dayes of thy health, and when thou didst discourse wisely concerning things spirituall.* For it is to be supposed (and if it be not yet done, let this rule remind thee of it, and direct thee) that thou hast

haſt caſt about in thy health and conſidered concerning thy change, and *the evil day*, that thou muſt be ſick and die, that you muſt need a comforter, and that it was certain thou ſhouldſt fall into a ſtate in which all the cords of thy anchor ſhould be ſtretched, and the very rock and foundation of faith ſhould be attempted; and whatſoever fancies may diſturb you, or whatever weakneſſes may invade you, yet conſider, when you were better able to judge and governe the accidents of your life, you concluded it neceſſary to truſt in God, and poſſeſſe your ſouls with patience. Think of things as they think that ſtand by you, and as you did when you ſtood by others, that it is a bleſſed thing to be patient,, that a quietneſſe of ſpirit hath a certain reward, that ſtill there is infinite truth and reality in the promiſes of the Goſpel, that ſtill thou art in the care of God, in the condition of a ſon, and *working out thy ſalvation* with labour and pain, *with fear and trembling*, that now the Sun is under a cloud, but it ſtill ſends forth the ſame influence; and be ſure to make no new principles upon the ſtock of a quick and an impatient ſenſe, or too buſie an apprehenſion: keep your old principles, and upon their ſtock diſcourſe and practiſe on towards your concluſion.

3. *Reſolve to bear your ſickneſſe like a child*, that is, without conſidering the evils and the pains, the ſorrows and the danger; but go ſtraight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of religion. He that from a high tower looks down upon the precipice and meaſures the ſpace through

which

which he must descend, and considers what a huge fall he shall have, shall feel more by the horror of it, then by the last dash on the pavement: and he that tells his groans and numbers his sighs, and reckons one for every gripe of his belly, or throb of his distempered pulse, will make an *artificiall sicknesse* greater then the *naturall*; and if thou beest ashamed that a childe should bear an evil better then thou, then take his instrument and allay thy spirit with it.; reflect not upon thy evil, but contrive as much as you can for duty, and in all the rest, *inconsideration* will ease your pain.

4. If thou fearest thou shalt need; observe and draw together all such things as are apt to charm thy spirit, and ease thy fancy in the sufferance. It is the counsell of *Socrates*: *It is* (said he) *a great danger, and you must by discourse and arts of reasoning inchant it into slumber and some rest.* It may be thou wert moved much to see a person of honour to die untimely; or thou didst love the religion of that death bed, and it was dressed up in circumstances fitted to thy needs, and hit thee on that part, where thou wert most sensible; or some little saying in a Sermon, or passage of a book was chosen and singled out by a peculiar apprehension, and made consent lodge a while in thy spirit, even then when thou didst place death in thy meditation, and didst view it in all its dresse of fancy: whatsoever that was which at any time did please thee in thy most passionate and fantastic part, let not that go, but bring it home at that time especially; because then thou art in thy weaknesse, such little things will easier

καλὸς γὰρ ὁ κίνδυνος, καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ.

move

move thee then a more ſevere diſcourſe and a better reaſon. For a ſick man is like a ſcrupulous: his caſe is gone beyond the cure of arguments, and it is *a trouble* that can onely be helped by chance, or a lucky ſaying; and *Ludovico Corbinelli* was moved at the death of *Henry the ſecond* more then if he had read the ſaddeſt Elegy of all the unfortunate Princes in Chriſtendom, or all the ſad ſayings of Scripture, or the threnes of the funerall prophets. I deny not, but this courſe is moſt proper to weak perſons; but it is a ſtate of weakneſſe for which we are now providing remedies and inſtruction; a ſtrong man will not need it: But when our ſickneſſe hath rendred us weak in all ſenſes, it is not good to refuſe a remedy, becauſe it ſuppoſes us to be ſick. But then if to the Catalogue of weak perſons we adde all thoſe who are ruled by fancy, we ſhall find that *many perſons in their health*, and *more in their ſickneſſe*, are under the dominion of fancy, and apt to be helped by thoſe little things, which themſelves have found fitted to their apprehenſion; and which no other man can miniſter to their needs, unleſſe by chance, or in a heap of other things. But therefore every man ſhould remember by what inſtruments he was at any time much moved, and try them upon his ſpirit in the day of his calamity.

5. *Do not chooſe the kind of thy ſickneſſe, or the manner of thy death*; but let it be what God pleaſe, ſo it be no greater then thy ſpirit, or thy patience: and for that, you are to rely upon the promiſe of God; and to ſecure thy ſelf by prayer and induſtry; but in all things elſe, let God be thy chooſer, and let

it be thy work to submit indifferently, and attend thy duty. It is lawfull to beg of God that thy sickneſſe may not be ſharp, or noyſome, infectious or unuſuall, becauſe theſe are circumſtances of evil which are alſo proper inſtruments of temptation; and though it may well concern the prudence of thy religion to fear thy ſelf, and keep thee from violent temptations, who haſt ſo often fallen in little ones; yet even in theſe things be ſure to keep ſome degrees of indifferency; that is, if God will not be intreated to eaſe thee, or to change thy triall, then be importunate that thy ſpirit and its intereſt be ſecured, and *let him do what ſeemeth good in his eyes*; but as in the degrees of ſickneſſe thou art to ſubmit to God; ſo in the kind of it, (ſuppoſing equall degrees) thou art to be altogether incurious; whether God call thee by a conſumption or an aſthma, by a dropſey or a palſey, by a feaver in thy humours, or a feaver in thy ſpirits, becauſe all ſuch nicety of choice is nothing but a colour to legitimate impatience, and to make an excuſe to murmure privately, and for circumſtances, when in the ſumme of affairs we durſt not owne impatience. I have known ſome perſons vehemently wiſh that they might die of a conſumption, and ſome of theſe had a plot upon heaven, and hoped by that means to ſecure it after a careleſſe life; as thinking a lingring ſickneſſe would certainly infer a lingring and a protracted repentance; and by that means they thought they ſhould be ſafeſt; others of them dreamed it would be an eaſier death, and have found themſelves deceived, and their patience hath been tired with a weary ſpirit and a uſeleſſe body, by often converſing with health-

healthfull perſons and vigorous neighbours, by uneaſineſſe of the fleſh, and the ſharpneſſe of his bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſſe and a fretfull ſickneſſe, and theſe men had better have left it to the *wiſdom* and *goodneſſe* of God, for they both are infinite.

6. *Be patient in the deſires of religion, and take care that the forwardneſſe of exteriour actions do not diſcompoſe thy ſpirit: while thou feareſt that by leſſe ſerving God in thy diſability, thou runneſt backward in the accounts of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting, and careſulneſſe and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it: Do not think that God is onely to be found in a great prayer, or a ſolemn office; he is moved by a ſigh, by a groan, by an act of love; and therefore when your pain is great and pungent, lay all your ſtrength upon it, to bear it patiently; when the evil is ſomething more tolerable, let your mind think ſome pious, though ſhort meditation; let it not be very buſie, and full of attention; for that will be but a new temptation to your patience, and render your religion tedious and hatefull; But record your deſires, and preſent your ſelf to God by generall acts of will and underſtanding, and by habituall remembrances of your former vigorouſneſſe, and by verification of the ſame grace, rather then proper exerciſes: if you can do more, do it; but if you cannot, let it not become a ſcruple to thee; we muſt not think

man

man is tyed to the forms of health, or that he who ſwoons and faints, is obliged to his uſual forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that, but our own uncharitableneſſe.

7. Be obedient unto thy Phyſitian in thoſe things that concern him, if he be a perſon fit to miniſter unto thee; *God is he onely that needs no help*; and God hath created the Phyſitian for thine: therefore uſe him *temperately*, without violent confidences; and *ſweetly* without uncivil diſtruſtings, or refuſing his preſcriptions upon humors or impotent fear. A man may refuſe to have his arme or leg cut off, or to ſuffer the pains of *Marius* his inciſion: and if he believes that to dye is the leſſe evil, he may compoſe himſelf to it without hazarding his patience, or introducing that which he thinks a worſe evil; but that which in this article is to be reproved and avoided, is, that ſome men will chooſe to die out of fear of death, and ſend for Phyſitians, and do what themſelves liſt, and call for counſel and follow none. When there is reaſon they ſhould decline him it is not to be accounted to the ſtock of a ſin; but where there is no juſt cauſe, there is a direct impatience.

Ipſi ceu vi Deo nullo eſt opus; apud Senecam. Scaliger recte emendat; Ipſi ceu Deo &c. Ex Græco ſcilicet μονὸς Θεὸς ἀπροσδεὴς καὶ ἀπροσδεὲς.

Hither is to be reduced that we be not too confident of the Phyſitian or drain our hopes of recovery from the fountain, through ſo imperfect chanels; laying the wells of God dry, and digging to our ſelves broken ciſterns. Phyſitians are the Miniſters of Gods mercies, and providence, in the matter of health and eaſe,

eaſe, of reſtitution or death; and when God ſhall enable their judgements and direct their counſels, and proſper their medicines, they ſhall do thee good, for which you muſt give God thanks, and to the Phyſitian the honour of a bleſſed *inſtrument*. But this cannot alwayes be done; and *Lucius Cornelius* the Lieutenant in Portugal under *Fabius* the Conſul, boaſted in the inſcription of his monument, that he had lived a healthful and vegete age till his laſt ſickneſſe, but then complained he was forſaken by his Phyſitian, and railed upon *Eſculapius*, for not accepting his vow and paſſionate deſire of preſerving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without reaſon and without religion. But it was a ſad ſight to ſee the favour of all France confined to a Phyſitian and a Barber, and the King (*Lewis* the XI.) to be ſo much their ſervant that he ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his gout, and friendly miniſteries; for the King thought himſelf *undone* and *robbed* if he ſhould die; his portion here was fair: and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

L. Cornel. legatus ſub Fabio Conſule vividam naturam & virilem animam ſervavi, quoad animam eſſlavi; & tandem diſercus ope medicorum & æſculapii dei ingrati cui me voveram ſodalem perpetuo futurum ſi fila aliquantulum optata protuliſſer.

Vetus inſcriptio in Luſitania.

Nunc omnibus anxius aris
Illachrimat ſignatq; fores & pectore terget
Limina; nunc fruſtra vocat exorabile nomen.

Papin. l. 5.

Treat

8. *Treat thy nurses and servants sweetly and as it becomes an obliged and a necessitous person*; remember that thou art very troublesome to them; that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it and sigh, and pray for it, and are glad if thou likest their attendance: that whatsoever is amisse is thy disease, and the uneasinesse of thy head or thy side, thy distemper or thy disaffections; and it will be an unhandsome injustice to be troublesome to them because thou art so to thy self; to make them feel a part of thy sorrowes that thou mayest not bear them alone; evilly to requite their care by thy too curious and impatient wrangling, and fretful spirit. That tendernesse is vitious and unnatural that shrikes out under the weight of a gentle cataplasm; and he will ill comply with *Gods rod*, that cannot endure *his friends greatest kindnesse*: And he will be very angry (if he durst) with Gods smiting him, that is peevish with his servants that go about to ease him.

ἀποκαρτερεῖν Græci vocant cum mors propter impatientiam petitur.

9. *Let not the smart of your sicknesse make you to call violently for death*; you are not patient, unlesse you be content to live. God hath wisely ordered that we may be the better reconciled with death, because it is the period of many calamities. But where ever the General hath placed thee, stirre not from thy station until thou beest called off, but abide so, that death may come to thee by the designe of him who intends it to be thy advantage; God hath made sufferance to be thy work, and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work; for he that

is

is weary before his time is an uprofitable ſervant, and is either idle or diſeaſed.

10 That which remains in the practiſe of this grace is that the ſick man ſhould do acts of patience by way of prayer and ejaculations. In which he may ſerve himſelf of the following collection.

SECT. II.

Acts of patience by way of prayer and ejaculation.

I Will ſeek unto God, unto God will I commit my cauſe which doth great things and unſearchable: marvellous things without number. Job 5. 8. 10.

To ſet upon high thoſe that be low, that thoſe which mourn may be exalted to ſafety. verſ. 11.

** So the poor have hope and iniquity ſtoppeth her mouth. 16.

Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty. 17.

For he maketh ſore and bindeth up, he woundeth and his hands make whole. 18.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee. Thou ſhalt come to thy grave in a juſt age, like as a ſhock of corn cometh in his ſeaſon. 26.

I remember thee upon my bed, and meditate upon thee in the night watches. Becauſe thou haſt been my help, therefore under the Pſalm 63. 6.

ſhadow

7,8. shadow of thy wings will I rejoyce. My soul followeth hard after thee, for thy right hand hath upholden me.

God restoreth my soul: he leadeth me in the path of righteousnesse for his names sake. Yea though I walk thorough the valley of the
Psalm 23.3,4, shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff, they comfort me.

In the time of trouble he shall hide me in
Psalm 27.5. his pavilion: in the secret of his tabernacle shal he hide me, he shal set me up upon a rock.

The Lord hath looked down from the height of his sanctuary, from the heaven did the Lord behold the earth. To hear the groaning of his prisoners, to loose those that are
Psal.102 v.19,20 appointed to death.

I cryed unto God with my voice: even unto God with my voice, and he gave ear unto me; In the day of my trouble I sought the Lord; my sore ran in the night and ceased not; my soul refused to be comforted. * I remember God and was troubled: I complained and my spirit was overwhelmed; thou holdest mine eyes waking: I am so troubled that I cannot speak; will the Lord cast me off for ever, and will he be favourable no more? Is his promise clean gone for ever? doth his promise fail for evermore? Hath God forgot-
Psalm 77.1,&c ten to be gracious? hath he in anger shut up his tender mercies? And I said, this my infirmity: but I will remember the years of the right hand of the most High.

No temptation hath taken me, but such as is common to man: but God is faithful who will not suffer me to be tempted above what I am able; but will with the temptation also make

make a way to eſcape that I may be able to bear it. 1 Cor. 10. 13.

Whatſoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and conſolation grant me to be ſo minded. Rom. 15. 4, 5.

It is the Lord, let him do what ſeemeth good in his eyes. 1 Sam. 3. 18.

Surely the word that the Lord hath ſpoken is very good: But thy ſervant is weak; O remember mine infirmities; and lift thy ſervant up that leaneth upon thy right hand.

There is given unto me a thorn in the fleſh to buffet me. For this thing I beſought the Lord thrice, that it might depart from me; and he ſaid unto me, My grace is ſufficient for thee. For my ſtrength is made perfect in weakneſſe. Moſt gladly therefore will I glory in my infirmities, that the power of Chriſt may reſt upon me. For when I am weak then am I ſtrong. 2 Cor. 12. 7, 8, 9

O Lord thou haſt pleaded the cauſes of my ſoul; thou haſt redeemed my life. And I ſaid, My ſtrength and my hope is in the Lord, remembring my affliction and my miſery; the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled within me. This I recall to my minde, therefore I have hope. Lam. 3. 18, 19, &c.

It is the Lords mercies that we are not conſumed, becauſe his compaſſions fail not. They are new every morning, great is thy faithfulneſſe. The Lord is my portion ſaid my ſoul, therefore will I hope in him. *ibid.*

The Lord is good unto him that wait for him, to the ſoul that ſeeketh him. It is good

that a man ſhould both hope and quietly wait for the ſalvation of the Lord. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion according *ibid.* to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.

Wherefore doth a living man complain? a man for the puniſhment of his ſins? O that thou wouldeſt hide me in the grave [of Jeſus] that thou wouldeſt keep me ſecret until thy Job 14. wrath be paſt, that thou wouldeſt appoint me 13. a ſet time and remember me!

Job 2. 10. Shall we receive good at the hand of God, and ſhall we not receive evil?

The ſick man may recite or hear recited the following Pſalms in the intervals of his agony.

I.

Pſal. 6. O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed.

My ſoul is alſo ſore vexed, but thou, O Lord how long? Return O Lord, deliver my ſoul: O ſave me for thy mercies ſake.

For in death no man remembreth thee: in the grave who ſhall give thee thanks.

I am weary with my groaning: all the night make I my bed to ſwim: I water my couch with my tears.

Mine eye is conſumed becauſe of grief; it

it waxeth old becauſe of all my [ſorrowes.

Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

The Lord hath heard my ſupplication: the Lord will receive my prayer.

Bleſſed be the Lord who hath heard my prayer: and hath not turned his mercy from me.

II.

IN the Lord put I my truſt; how ſay ye to my ſoul, flee as a bird to your mountain?

The Lord is in his holy temple, the Lords throne is in heaven, his eyes behold, his eyelids try the children of men. Pſal. 11

Preſerve me O God; for in thee do I put my truſt. Pſal. 16

O my ſoul thou haſt ſaid unto the Lord: thou art my Lord, my goodneſſe extendeth not to thee.

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot.

I will bleſſe the Lord who hath given me counſel, my reins alſo inſtruct me in the night ſeaſons.

I have ſet the Lord alwayes before me: becauſe he is at my right hand I ſhall not be moved.

Therefore my heart is glad and my glory rejoyceth, my fleſh alſo ſhall reſt in hope.

Thou wilt ſhew me the path of life: in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

As for me I will behold thy face in righteouſneſſe: I ſhall be ſatisfied when I awake with thy likeneſſe. Pſal. 17

III.

Psalm 31. 9. HAve mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity and my bones are consumed. * I am like a broken vessel.

But I trusted in thee O Lord, I said thou art my God.

My times are in thy hand: make thy face to shine upon thy servant: save me for thy mercies sake.

27. When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek.

Hide not thy face from me; put not thy servant away in thy anger: thou hadst been my help, leave me not, neither forsake me, O God of my salvation.

I had fainted unless I had beleeved the goodness of the Lord in the land of the living.

31. O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men.

Thou shalt hide them in the secret of thy presence from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before thine eyes: nevertheless thou hearedst the voice of my supplication, when I cried unto thee.

O love the Lord all ye his Saints: for the Lord

Lord preſerveth the faithfull, and plenteouſly rewardeth the proud doer.

Be of good courage, and he ſhall ſtrengthen your heart: all ye that hope in the Lord.

The Prayer: *to be ſaid in the beginning of a ſickneſſe.*

O Almighty God mercifull and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſſe and death into the world as a puniſhment for mans ſins; and haſt comprehended all under ſin and this ~~ſad~~ covenant of ſufferings, *not to deſtroy us, but that thou mighteſt have mercy upon all*; making thy juſtice to miniſter to mercy, ſhort afflictions to an eternall ~~weight of~~ glory: as thou haſt turned my ſins into ſickneſſe, ſo turn my ſickneſſe to the advantages of holineſſe and religion, of mercy and pardon, of faith and hope, of grace and glory. Thou haſt now called me *to the fellowſhip of ſufferings*; Lord, by the inſtrument of religion, let my preſent condition be ſo ſanctified that my ſufferings may be united to the ſufferings of ~~my Lord~~, that ſo thou mayeſt pity, ~~me~~, and aſſiſt me; relieve my ſorrow and ſupport my ſpirit; direct my thoughts, and ſanctifie the accidents of my ſickneſſe; and that the puniſhment of my ſin may be the ſchool of vertue; In which ſince thou haſt now entred me, Lord make me a holy proficient; that I may behave my ſelf as a ſon under diſcipline, humbly, and obediently, evenly, and penitently;

that I may come by this means neerer unto thee; that if I shall go forth of this sickness by the gate of life and health, I may return to the world with great strength of spirit, to run a new race of a stricter holiness, and a more severe religion: Or if I passe from hence with by the out-let of death, I may enter into the bosome of my Lord, and may feel the present joyes and a certain hope of those of pleasures to which all thy Saints and servants shall be comprehended to eternall ages. Grant this for Jesus Christ his sake, our Dearest Lord and Saviour. Amen.

An act of resignation to be said by a sick person in all the evil accidents of his sickness.

O Eternall God, thou hast made me and sustained me; thou hast blessed me in all the dayes of my life; and hast taken care of me in all variety of accidents; and nothing happens to me in vain; nothing without thy providence; and I know thou smitest thy servants in mercy and with designes of the greatest pity. in the world: Lord I humbly lie down under thy rod; do with me as thou pleasest; do thou choose for me, not onely the whole state and condition of being, but every little and great accident of it. Keep me safe by thy grace, and then use what instrument thou pleasest of bringing me to thee: Lord I am not sollicitous of the passage, so I may get thee. Onely, O Lord, remember my infirmities, and let thy servant rejoyce in thee alwayes, and feel and confesse, and glory in thy

thy goodness. O be thou as delightfull to me in this my medicinal sickness, as ever thou wert in any of the dangers of my prosperity; let me not peevishly refuse thy pardon at the rate of a severe discipline. I am thy servant and thy creature, thy purchased possession, and thy son, I am all thine, and because thou hast mercy in store for all that trust in thee, I cover my eyes, and in silence wait for the time of my redemption. Amen.

A Prayer for the grace of Patience.

MOst Mercifull and Gracious Father, who in the redemption of lost Mankind by the passion of thy most holy Son hast established a Covenant of sufferings, I blesse and magnifie thy Name that thou hast adopted me into the inheritance of sons, and hast given me a portion of my elder Brother: Lord, the crosse falls heavy and sits uneasie upon my shoulders; my spirit is willing, but my flesh is weak, I humbly beg of thee that I may now rejoyce in this thy dispensation and effect of providence; I know and am perswaded that thou art then as gracious when thou smitest us for amendment or triall, as when thou releevest our wearied bodies, in compliance with our infirmity: I rejoyce O Lord in thy rare and mysterious mercy, who by sufferings hast turned our misery into advantages unspeakable; for so thou makest us like to thy Son, and givest us a gift that the Angels never did receive; for they cannot die in conformity to, and imitation of their Lord and ours; but blessed be thy Name; we can, and deerest Lord, *Let it be so.* Amen.

II.

THou who art the God of patience and consolation strengthen me in the inner man, that I may *bear the yoak and burden of the Lord* without any uneasie and useless murmurs, and ineffective unwillingness. Lord, I am unable to stand under the crosse, unable of my self, but thou, O Holy Jesus, who didst feel the burden of it, who didst sink under it, and wert pleased to admit a man to bear part of the load when thou underwentest all for him; be thou pleased to ease this load by fortifying my spirit; that I may be strongest when I am weakest, and may be able to do and suffer every thing thou pleasest through Christ which strengthens me. Lord, if thou wilt support me, I will for ever praise thee; If thou wilt suffer the load to presse me yet more heavily; I will cry unto thee, and complain unto my God, and at last I will lie down and die; and by the mercies and intercession of the Holy Jesus, and the conduct of thy blessed Spirit, and the ministery of Angels, passe into those mansions where Holy souls rest and weep no more. Lord pity me; Lord sanctifie this my sickness; Lord strengthen me; Holy Jesus save me and deliver me; thou knowest how shamefully I have fallen with pleasure; in thy mercy and very pity, let me not fall with pain too. O let me *never charge God foolishly*, nor offend thee by my impatience and uneasie spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me passe through the valley of tears, and the valley of the shadow of death

death with ſafety and peace, with a meek ſpirit, and a ſenſe of the divine mercies; and though thou breakeſt me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity. Grant this eternall God, Gracious Father, for the merits and interceſſion of our mercifull high Prieſt, who once ſuffered for me, and for ever intercedes for me; our moſt gracious and ever Bleſſed Saviour Jeſus. *Amen.*

A Prayer to be ſaid when the ſick man takes Phyſick.

O Moſt bleſſed and eternall Jeſus, thou who art the great Phyſician of our ſouls, and the Sun of righteouſneſſe ariſing with healing in thy wings; to thee is given by thy heavenly Father the Government of all the world, and thou diſpoſeſt every great and little accident to thy Fathers honour, and to the good and comfort of them that love and ſerve thee: Be pleaſed to bleſſe the miniſtery of thy ſervant in order to my eaſe and health, direct his judgement, proſper the medicines, and diſpoſe the chances of my ſickneſſe fortunately, that I may feel the bleſſing and loving kindneſſe of the Lord, in the eaſe of my pain, and the reſtitution of my health; that I being reſtored to the ſociety of the living, and to thy ſolemn Aſſemblies, may praiſe thee and thy goodneſſe ſecretly among the faithfull, and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternall temple for ever and ever. Amen.

line 3 for the Grave;

SECT. III.

Of the practise of the grace of Faith in the time of sickneſſe.

NOw is the time in which faith appears moſt neceſſary and moſt difficult. It is the foundation of a good life; and the foundation of all our hopes; it is that without which we cannot live well, and without which we cannot die well; it is a grace that then we ſhall need, to ſupport our ſpirits to ſuſtain our hopes, to alleviate our ſickeſſe, to reſiſt temptations, to prevent deſpair: upon the belief of the articles of our religion we can do the works of a holy life; but upon belief of the promiſes, we can bear our ſickneſſe patiently and die cheerfully. The ſick man may practiſe it in the following inſtances.

1. *Let the ſick man be careful that he do not admit of any doubt concerning that which he beleeved, and received from common conſent in his beſt health and dayes of election and religion.* For if the Devil can but prevail ſo far as to unfix and unrivet the reſolution and confidence or fulneſſe of aſſent, it is eaſie for him ſo to unwinde the ſpirit, that from *why* to *whether or no*, from *whether or no*, to *ſcarcely not*, from *ſcarcely not*, to *abſolutely not at all* are ſteps of a deſcending and falling ſpirit: and whatſoever a man is made to doubt of by the weakneſſe of his underſtanding in a ſickneſſe, it will be hard to get an inſtrument ſtrong or ſubtle enough

enough to reenforce and enſure; For when the ſtrengths are gone by which faith held, and it does not ſtand firme by the weight of its own bulk and great conſtitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruine, which it cannot eſcape in the tempeſts of a ſickneſſe and the aſſaults of a Devil. * Diſcourſe and argument, * the line of tradition, and a never * failing experience, * the Spirit of God and the * truth of miracles, * the word of prophecie, * and the blood of Martyrs, * the excellencie of the doctrine and * the neceſſity of men, * the riches of the promiſes, * and the wiſdom of the revelations, * the reaſonableneſſe and * ſublimity, the * concordance and the * uſefulneſſe of the articles, and * their complyance with all the needs of man, * and the goverment of common wealths, are like the ſtrings and branches of the roots, by which faith ſtands firm and unmoveable in the ſpirit, and underſtanding of a man. But in ſickneſſe the underſtanding is ſhaken and the ground is removed in which the root did grapple, and ſupport its trunk, and therefore there is no way now, but that it be left to ſtand upon the old confidences, and by the firmament of its own weight; it muſt be left to ſtand becauſe it alwayes ſtood there before: and as it ſtood all his life time in the *ground of underſtanding*, ſo it muſt now be ſupported with *will* and a *fixed reſolution*. But diſputation tempts it, and ſhakes it with trying, and overthrowes it with ſhaking. Above all things in the world, let the ſick man fear a propoſition which his ſickneſs hath put into him, contrary to the diſcourſes of health, and a ſober untroubled reaſon.

Non jam validis radicibus hærens Pondere fixa ſuo.

Sanctiuſq; ac reverentius viſum de actis eorum credere quam ſcire. Tacit

Fides tua te salvum faciet; non exercitatio scriptururam. Fides in regula posita est; (scil. in symbolo quod jam recitaverat) habet legem, & salutem de observatione legis: exercitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio: Cedat curiositas fidei; cedat gloria saluti.
Tert. de præscript.

S. Augustinus vocat symbolum comprehensionem fidei vestræ atq; perfectionem. Cordis signaculum, & nostræ militiæ sacramentum. Amb lib. 3. de veland. virgin. Aug. serm. 115.

Non per difficiles nos Deus ad beatam vitam quæstiones vocat. In absoluto nobis & facili est æternitas: Jesum suscitatum a mortuis per Deum credere & ipsum esse Dominum confiteri. S. Hilar. lib. 10. de Trinit.

Hæc est fides Catholica (de symbolo suo dixit Athanasius, vel quicunq; author est. S. Athanas. de fide Nicena,
ἡ γὰρ ἐν αὐτῇ παρὰ τῶν πατέρων
καὶ τὰς θείας γραφὰς ὁμολογη-
θεῖσα πίστις αὐτάρκης ἐστὶ πρὸς
ἀνατροπὴν μὲν πάσης ἀσεβείας,
σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.
Ep ad Epict.

2. Let the sick man mingle the recital of his Creed together with his devotions, and in that let him account his faith; not in curiosity and factions, in the confessions of parties and interests; for some over froward zeals are so earnest to professe their little and uncertain articles, and glory so to die in a particular and divided communion, that in the profession of their faith they lose or discompose their charity; let it be enough that we secure our interest of heaven, though we do not go about to appropriate the mansions to our sect; for every good man hopes to be saved as he is a Christian, and not as he is a Lutheran or of another division. However those articles upon which he can build the exercise of any vertue in his sicknesse, or upon the stock of which he can improve his present condition, are such as consist in *the greatnesse and goodnesse*, the *veracity* and *mercy of God* thorough Jesus Christ; nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

3. *Let*

3. *Let the ſick mans faith eſpecially be active about the promiſes of grace, and the excellent things of the goſpel*; thoſe which can comfort his ſorrowes, and enable his patience; thoſe upon the hopes of which, he did the duties of his life, and for which he is not unwilling to dye; ſuch as the *interceſſion* and *advocation of Chriſt*, remiſſion of ſins, the reſurrection, the myſterious arts and mercies of mans redemption, Chriſts triumph over death, and all the powers of hell, the covenant of grace, or the bleſſed iſſues of repentance, and above all, the article of eternal life, upon the ſtrength of which 11000 virgins went cheerfully together to their martyrdome, and 20000 Chriſtians were burned by *Diocleſian* on a Chriſtmas day, and whole armies of Aſian Chriſtians offered themſelves to the Tribunals of *Arius Antho-nius*, and whole colledges of ſevere perſons were inſtituted, who lived upon religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was *praiſe*, and their *nights* were *watches*, and their *dayes* were *labour*; for the hope of which then men counted it gain to loſe their eſtates and gloried in their ſufferings, and rejoyced in their perſecutions, and were glad at their diſgraces; this is the article that hath made all the Martyrs of Chriſt confident and glorious, and if it does not more then ſufficiently ſtrengthen our ſpirits to the preſent ſuffering it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts and lets his habitation to dwell here, he ſwells his hope and maſters his fears, and eaſes his ſorrows, and overcomes his temptations.

Tertul. ad Sapul.

4. *Let*

4. *Let the sick man endeavour to turn his faith of the Articles into love of them*; and that will be an excellent instrument, not onely to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments, to judge concerning the reasonablenesse of a proposition; But therefore let him consider and love it, because it is usefull and necessary, profitable and gracious; and when he is once in love with it, and then also renews his love to it, when he feels the need of it; he is an interested person, and for his own sake will never let it go, and passe into the shadows of doubting, or the utter-darkenesse of infidelity. *An act of love* will make him have a mind to it, and we easily beleeve what we love, but very uneasily part with our belief which we for so great an interest have chosen, and entertained with a great affection.

5. *Let the sick person be infinitely carefull that his faith be not tempted by any man, or any thing, and when it is in any degree weakned, let him lay fast hold upon the conclusion*, upon the Article it self, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the Article is better then all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do beleeve it: but he can receive no good at all, if Christ did not die, if there be no resurrection, if his Creed hath deceived him: therefore all that he is to do is to secure his hold, which he can do no way but *by prayer* and *by his interest*. And by this Argument or instrument it was that *Socrates* refreshed the evil

evil of his condition, when he was to drink his *aconite*. 'If the ſoul be immortall, and 'perpetuall rewards be laid up for wiſe ſouls, 'then I loſe nothing by my death; but if 'there be not, then I loſe nothing by my opi-'nion, for it ſupports my ſpirit in my paſſage, 'and the evil of being deceived cannot over-'take me when I have no being. So it is with all that are tempted in their faith. If thoſe Articles be not true, then the men are nothing; if they be true, then they are happy; and if the Article fails there can be no puniſhment for beleeving; but if they be true, my *not beleeving* deſtroyes all my portion in them and poſſibility to receive the excellent things which they contain. By faith we *quench the fiery darts of the Devil*; but if our faith be quenched, wherewithall ſhall we be able to endure the aſſault? therefore ſeiz upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon, and eternall life through Jeſus Chriſt*, and do this by all means and by any inſtrument artificiall, or inartificiall, by argument, or by ſtratagem, by perfect reſolution, or by diſcourſe, by the hand and ears of premiſſes, or the foot of the concluſion, by right or by wrong, becauſe we underſtand it, or becauſe we love it, *ſuper totam materiam*, becauſe I will, and becauſe I ought, becauſe it is ſafe to do ſo, and becauſe it is not ſafe to do otherwiſe, becauſe if I do I may receive a good, and becauſe if I do not I am miſerable; either for that I ſhall have a portion of ſorrows, or that *I* can have no portion of good things. In Phædo.

SECT.

SECT. IV.

Acts of faith by way of prayer and ejaculation to be said by sick men in the dayes of their temptation.

LOrd whither shall I go? thou hast the words of eternall life?

I beleeve in God the Father Almighty, and in Jesus Christ his onely Son our Lord, &c.

And I beleeve in the Holy Ghost, &c.

Lord I beleeve; help thou mine unbelief.

I know and am perswaded by the Lord Jesus] that none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die,
Rom. 14.6. we die unto the Lord: whether we live therefore or die, we are the Lords.

If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all: how shall he not with him give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at
Rom.8. 31.&c. the right hand of God, who also maketh intercession for us.

If any man sin we have an Advocate with
1 Joh. 2.1. the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

This is a faithfull saying, and worthy of all

all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. O grant, that I may obtain mercy, that in me Jeſus Chriſt may ſhew forth all long-ſuffering, that I may beleeve in him to life everlaſting. 1 Tim. 1.15.

I am bound to give thanks unto God alway, becauſe God hath from the beginning choſen me to ſalvation, through ſanctification of the Spirit, and belief of the truth whereunto he called me by the Goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt. 2 Theſ. 2.13.

Now our Lord Jeſus Chriſt himſelf, and God even our Father which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, Comfort my heart and ſtabliſh me in every good word and work. Ibid. v. 16,17.

The Lord direct my heart into the love of God, and into the patient waiting for Chriſt. 2 Theſ. 3.5.

O that our God would count me worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power. That the Name of our Lord Jeſus Chriſt may be glorified in me, and I in him, according to the grace of our God and the Lord Jeſus Chriſt. 2 Theſ. 1.11.

Let us who are of the day be ſober, putting on the breſt-plate of faith and love, and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort your ſelves together and edifie one another. 1 Theſ. 5.9,10.

There

There is no name under heaven whereby we can be saved, but onely the Name of the Lord Jesus. And every soul which will not
Act.3. 23. hear that Prophet shall be destroyed from among the people.

God forbid that I should glory, save in the Crosse of Jesus Christ. I desire to know nothing but Jesus Christ and him crucified. For to me to live is Christ, and to die is gain.

Cease ye from man, whose breath is in
Isa.2.22 his nostrils: for wherein is he to be accounted of? But the just shall live by faith.

Lord, I beleeve that thou art the Christ, the Son of God, the Saviour of the world, the resurrection and the life; and he that beleeJoh.11. veth in thee, though he were dead, yet shall 25. he live.

Jesus said unto her, Said I not to thee, that
Ibid. if thou wouldest beleeve thou shouldst see the
ver. 40. glory of God?

O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory
1 Cor. through our Lord Jesus Christ. Lord make
15.55. me stedfast and unmoveable alwayes abounding in the work of the Lord; For I
Ibid. know that my labour is not in vain in the Lord.

The Prayer [*for the grace and strengths of faith.*

O Holy and eternall Jesus, who didst die for me and for all mankind, abolishing our

our ſin, reconciling us to God, adopting us into the portion of thine heritage, and eſtabliſhing with us a covenant of faith and obedience, making our ſouls to rely upon ſpirituall ſtrengths, by the ſupports of a holy belief, and the expectation of rare promiſes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, beleeving thy word, truſting in thy promiſes, waiting for thy mercies, and doing thy commandements, that the Devil may not prevail upon me, and my own weakneſſes may not abuſe or unſettle my perſwaſions, nor my ſins diſcompoſe my juſt confidence in thee and thy eternall mercies. Let me alwayes be thy ſervant and thy diſciple, and die in the communion of thy Church, of all faithfull people; Lord I renounce whatſoever is againſt thy truth, and if ſecretly I have or do beleeve any falſe propoſition, I do it in the ſimplicity of my heart and great weakneſſe; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it; for thou art the Way, the Truth, and the Life; and I know that whatſoever thou haſt declared that is the truth of God, and I do firmly adhere to the religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy name is called upon me: O my God, though I die yet will I put my truſt in thee. In thee O Lord have I truſted, let me never be confounded. Amen.

SECT.

SECT. V.

Of the practise of the Grace of Repentance in time of the Sickness.

MEn generally do very much dread sudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to mens estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings which may be consequent to sickness, and to the passive graces, and holy contentions of a Christian, while he descends to his grave without an adversary or a tryal: and a good man may be taken at such a disadvantage, that a sudden death would be a great evil even to the most excellent person, if it strike him in an unlucky circumstance: But these considerations are not the onely ingredient into those mens discourse, who pray violently against sudden deaths; for possibly if this were all, there may be in the condition of sudden death something to make recompence for the evils of the over-hasty accident. For certainly, it is a lesse temporal evil to fall by the rudeness of a sword, then the violence of a Feaver, and the axe is much a lesse affliction then a strangury; and though a sickness tries our vertues, yet a sudden death is free from temptation: a sickness may be more glorious and a sudden death more safe: *the deadest deaths are best*, the shortest and leal

Descendi ri ad Olympia sed nemo præter te: coronam habes; victoriam non habes.

leaſt premeditate; ſo *Cæſar* ſaid; and *Pliny* called a ſhort death *the greateſt fortune of a mans life.* For even good men have been forced to an undecencie of deportment by the violences of pain: and *Cicero* obſerves concerning *Hercules*, that he was broken in pieces with pain, even then when he ſought for immortality by his death, being tortured with a plague knit up in the lappet of his ſhirt. And therefore as a ſudden death certainly loſes the rewards of a holy ſickneſſe, ſo it makes that a man ſhall not ſo much hazard and loſe the rewards of a holy life.

Mitius ille perit ſubita qui mergitur unda;
Quam ſua qui liquidis brachia laſſat aquis.
Ovid.

Etiam innocentes mentiri cogit dolor.

Ipſe illigatus peſte interimor textili.

But the ſecret of this affair is a worſe matter; men live at that rate; either of an habitual wickedneſſe, or elſe a frequent repetition of ſingle acts of killing and deadly ſins, that a ſudden death is the ruine of all their hopes, and a perfect conſignation to an eternal ſorrow. But in this caſe alſo, ſo is a lingring ſickneſſe; for our laſt ſickneſſe may change us from life to health, from health to ſtrength, from ſtrengh to the firmneſſe and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finiſh that proceſſe which ſits not down but in the boſom of bleſſedneſſe. He that waſhes in the morning when his bath is ſeaſonable and healthful is not onely made clean, but ſprightly, and the blood is briſk and coloured like the firſt ſpringing of the morning; but they that waſh their dead, cleanſe the ſkin, and leave paleneſſe upon the cheek, and ſtiffneſſe in all the joynts. A repentance upon our death-bed

Lavor honesta hora & salubri quæ mihi & calorem & sanguinem servet. Rigere & pallere post lavacrum mortuus possum *Tertul. Apol. c. 42.*

bed is like washing the coarse, it is cleanly and civil; but makes no change deeper then the skin; But God knowes, it is a custom so to wash them that are going to dwell with dust, and to be buried *in the lap of their kinred*, earth; but all their lives time wallow in pollutions without any washing at all; or if they do it is like that of the *Dardani* who washed but thrice in all their life time; when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funeral: but these are but ceremonious washings, and never purifie the soul, if it be stained and hath sullied the whitenesse of its baptismal robes.

Cognata fæce sepulti.

Δαρδανεῖς τοὺς ὑπὸ τῆς Ἰλλυρίδος ἀκούω τρὶς λούεσθαι μονὸν παρὰ πάντα τὸν ἑαυτῶν βίον· ἐξοδίνων, καὶ γαμούντας καὶ ἀποθάνοντας. *Ælian. lib. 4. var. hist. cap. 1.*

* God intended we should live a holy life, * he contracted with us in Jesus Christ for a holy life, * he made no abatements of the strictest sense of it, but such as did necessarily comply with humane infirmities or possibilities, that is he understood it in the sense of repentance, which stil is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should, * a resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designes

Vide August. lib. 50. Hom. Hom. 4. & serm. 57. de tempore. Faustum ad Paulinum. Ep. 1. in Biblioth. pp. tom. 5. vet. edit. Concil. Arelat. 1. c. 3. Carthag. 4. c 7. 8.

signes of mercy and holinesse; for therefore he threatned us with hell if we did not, and he promised heaven, if we did live a holy life: and a late repentance promises heaven to us upon other conditions, even when we have lived wickedly. * It renders a man uselesse and intolerable to the world; taking off the great curb of religion, of fear, and hope, and permitting all impiety with the greatest impunity and incouragement in the world; * by this means we see so many παιδὰς πολυχρονίους as *Philo* calls them, or as the prophets *pueros centum annorum*, children of almost an hundred years old, upon whose grave we may write the inscriptions which was upon the tomb of *Similis* in *Xiphilin*. Here he lies who *was* so many years, but *lived* but seven; * and the course of nature runs counter to the perfect designes of piety, and * God who gave us a life to live to him is only served at our death, when we die to all the world; * and we undervalue the great promises made by the Holy Jesus, for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange; yet we think it a hard bargain to get heaven, if we be forced to part with one lust, or live soberly twenty years: But like [a] *Demetrius*

—Quis luce suprema
Dimisisse meas sero non ingemit horas

Sil. Ital. l. 15.

Sic contra rerum natnræ munera nota
Corvus maturis frugitus ova refert.

In Adrian. Σίμιλις μετ' ἐνταῦθα κεῖται βιοὺς μετ' ἐτητόσα, ζήσας δὲ ἐπὶ ἕπτα.

Vide life of Christ, Disc. of repentance Rule of holy living chap. 4. Sect. of repentance; and volume of Serm. serm. 5, 6.

a Ne tamen ad stygias famulus descenderet umbras
Ureret implicitum cum scelerata lues
Cavimus——

Afer

After who having lived a slave all his life time, yet desired to descend to his grave in freedom, begged manumission of his Lord) we lived in the bondage of our sin all our dayes and hope to dye the Lords freed man: * but above all, this course of a delayed repentance must of necessity therefore be ineffective, and certainly mortal, because it is an intire destruction of the very formality and essential constituent reason of religion; which I thus demonstrate.

When God made man and propounded to him an immortal and a blessed state, as the end of his hopes and the perfection of his condition, he did not give it him for nothing, but upon certain conditions, which although they could add nothing to God, yet they were such things which man could value, and they were his best: and God had made appetites of pleasure in man, that in them the scene of his obedience should lye. For when God made instances of mans obedience, he 1. either commanded such things to be done, which man did naturally desire, or 2. such things which did contradict his natural desires, or 3. such which were indifferent. Not the first and the last. For it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of love for a man to look Eastward once a day, or turn his back when the North winde blew fierce and loud. Therefore for the trial and instance of obedience, God made his laws so, that they should lay restraint upon mans appetites; so that man might part with something

thing of his own, that he may give to God his will, and deny it to himſelf for the intereſt of his ſervice; and chaſtity is the denyall of a violent deſire, and juſtice is parting with money that might help to inrich me, and meekneſs is a huge contradiction to pride and revenge; and the wandring of our eyes, and the greatneſſe of our fancy, and our imaginative opinions are to be leſſened, that we may ſerve God; there is no other way of ſerving God, we have nothing elſe to preſent unto him; we do not elſe give him any thing or part of our ſelves, but when we for his ſake part with what we naturally deſire; and difficulty is eſſential to vertue, and without choice there can be no reward, & in the ſatisfaction of our natural deſires there is no election, we run to them as beaſts to the river or the crib. If therefore any man ſhall teach or practiſe ſuch a religion that ſatisfies all our natural deſires in the dayes of deſire and paſſion, of luſt and appetites, and only turns to God when his appetites are gone, & his deſires ceaſe, this man hath overthrown the very being of vertues, and the eſſential conſtitution of religion; Religion is no religion, and vertue is no act of choice, and reward comes by chance and without condition, if we onely are religious when we cannot chooſe, if we part with our money when we cannot keep it, with our luſt when we cannot act it, with our deſires when they have left us; *death is a certain mortifier*; but that mortification is deadly, not uſeful to the purpoſes of a ſpiritual life. When we are compeld to depart from our evil cuſtoms and leave to live,

Cogimur a ſuetis animum ſuſpendere rebus,
Atq; ut vivamus vivere deſinimus

Corn. Gallus.

that we may begin to live, then we dye to dye; that life is the prologue to death and thenceforth we die eternally.

S. Cyril ſpeaks of certain people that choſe to worſhip the ſun becauſe he was a day God; for believing that he was quenched every night in the ſea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheiſts all night and live as they liſt. Men who divide their little portion of time between religion and pleaſures, between God and Gods enemy, think that God is to rule, but in his certain period of time, and that our life is the ſtage for paſſion and folly, and the day of death for the work of our life; but as to God, *both the day and night are alike*, ſo are the firſt and the laſt of our dayes; all are his due, and he will account ſeverely with us for the follies of the firſt, and the evil of the laſt; The evils and the pains are great which are reſerved for thoſe who defer their reſtitution to Gods favour till their death. And therefore *Antiſthenes* ſaid well; *It is not the happy death, but the happy life that makes man happy.* It is in piety as in fame and reputation: he ſecures a good name but looſely that truſts his fame and celebritie onely to his aſhes: and it is more a civilitie then ~~then~~ the *baſe* of a firm reputation, that men ſpeak honour of their departed relatives: but if their life be vertuous it forces honour from contempt, and ſnathes

Gnoſſius hæc Rhadamanthus habet duriſſima regna
Caſtigatq; auditq; dolos ſubigitq; fateri
Quæ quis apud ſuperos furto lætatus inani
Diſtulit in ſeram commiſſa piacula mortem.

Æned. 6.

——Cineri gloria ſera venit.

ſnatches it from the hand of envy, and it ſhines thorough the creviſes of detraction, and as it anointed the head of the living, ſo it embalms the body of the dead. From theſe premiſes it followes that when we diſcourſe of *a ſick mans repentance*, it is intended to be, not a beginning but the proſecution and conſummation of the covenant of repentance, which Chriſt ſtipulated with us in Baptiſme, and which we needed all our life, and which we began long before this laſt arreſt, and in which we are now to make further progreſſe, that we may arrive to that integrity and fulneſſe of of dutie, *that our ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

Tu mihi quod rarum eſt, vivo ſublime dediſti,
Nomen ab exequiis quod dare fama ſolet.

SECT. VI.

Rules for the practiſe of Repentance in ſickneſſe.

1. *LEt the ſick man conſider at what gate this ſickneſſe entred*; and if he can diſcover the particular, let him inſtantly, paſſionately, and with great contrition daſh the crime in pieces, leſt he deſcend into his grave in the midſt of a ſin and thence remove into an ocean of eternal ſorrowes; but if he onely ſuffers the common fate of man, and knowes not the particular inlet, he is to be governed by the following meaſures.

2. *Inquire into the repentance of thy former life*, particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living, and reductive of these to act? How many dayes and nights have we spent in sorrow or care, in habitual and actual pursuances of vertue? what instrument we have chosen and used for the eradication of sin? how we have judged our selves, and how punished? and in summe whether we have by the grace of repentance changed our life from criminal to vertuous, from one habit to another? and whether we have paid for the pleasure of our sin by smart, or sorrow, by the effusion of alms, or pernoctations or abodes in prayers, so as the spirit hath been served in our repentance, as earnestly, and as greatly as our appetites have been provided for in the dayes of our shame and folly?

3. Supply the imperfections of thy repentance by a general or universal sorrow, for the sins not onely since the last communion or absolution, but of thy whole life; for all sins known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sinnes of scandall, and the sinnes of a secret conscience, of the flesh and of the spirit: for it would be but a sad arrest to thy soul wandring in strange and unusuall regions to see a scroll of uncancelled sins represented and charged upon thee for want of care and notices, and that thy repentance shall become invalid, because of its imperfections.

4. To

4. To this purpoſe it is uſually adviſed by ſpirituall perſons, that *the ſick man make an univerſal confeſſion*, or a renovation and repetition of all the particular confeſſions and accuſations of his whole life; that now at the foot of his account he may repreſent the ſumme totall to God, and his conſcience, and make proviſions for their remedie and pardon according to his preſent poſſibilities.

5. Now is the time to *make reflex acts of repentance*; that as by a general repentance we ſupply the want of the juſt extenſion of parts: ſo by this we may ſupply the proper meaſures of the intenſion of degrees. In our health we can conſider concerning our own acts whether they be real or hypocritical, eſſential or imaginary, ſincere or upon intereſt, integrall or imperfect, commenſurate or defective, and although it is a good caution of ſecurities after all our care and diligence ſtill to ſuſpect our ſelves, and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Chriſts paſſion, and interceſſion; yet in proper ſpeaking, reflex acts of repentance, being a ſuppletory after the imperfection of the direct, are then moſt fit to be uſed when we cannot proceed in, and proſecute the direct actions. To repent becauſe we cannot repent, and to grieve becauſe we cannot grieve, was a device invented to ſerve the turn of the mother of *Peter Gratian*; but it was uſed by her, and ſo adviſed to be in her ſickneſſe, and laſt actions of repentance: for in our perfect health and underſtanding if we doe not underſtand our firſt act,

we cannot discern our second; and if we be not sorry for our sins, we cannot be sorry for want of sorrows; it is a contradiction to say we can; because want of sorrow to which we are obliged is certainly a great sin; and if we can grieve for that, then also for the rest; if not for all, then not for this: but in the dayes of weakness the case is otherwise; for then our actions are imperfect, our discourse weak, our internall actions not discernable, our fears great, our work to be abbreviated, and our defects, to be supplied by spirituall arts; and therefore it is proper and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker sorrows, supplies out of the treasures of grace, and mercy; and thus repenting of the evil and unhandsome adherencies of our repentance, in the whole integrity of the duty, it will become *a repentance not to be repented of.*

Ou pendre, ou rendre, ou les peines denfers attendre.

6. Now is the time beyond which the sick man must *at no hand defer to make restitution of all his unjust possessions*, or other mens rights, and satisfactions for all injuries, and violencies according to his obligation, and possibilities; for although many circumstances might impede the acting it in our lives-time, and it was permitted to be deferred in many cases, because by it, justice was not hindred, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can, or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it, is to omit it, and

leaves

leaves the repentance defective in an integrall and conſtituent part.

7. Let the ſick man be diligent and watchfull, that the principle of his repentance be *contrition*, or ſorrow for ſins, commenced upon the love of God. For although ſorrow for ſins upon any motive may lead us to God by many intermediall paſſages, and is the threſhold of returning ſinners, yet it is not good, nor effective upon our death-bed; becauſe repentance is not then to begin, but muſt then be finiſhed, and completed, and it is to be a ſupply and reparation of all the imperfections of that duty: and therefore it muſt by that time be arrived to *contrition*, that is, it muſt have grown from fear to love, from the paſſions of a ſervant, to the affections of a ſon; The reaſon of which (beſides the precedent) is this, becauſe when our repentance is in this ſtate, it ſuppoſes the man alſo in a ſtate of grace, a well grown Chriſtian; for to hate ſin out of the love of God is not the felicity of a new convert, or an infant grace (or if it be, that love alſo is in its infancy) but it ſuppoſes a good progreſſe, and the man habitually vertuous, and tending to perfection: and therefore contrition, or repentance ſo qualified, is uſefull to great degrees of pardon, becauſe the man is a gracious perſon, and that vertue is of good degree, and conſequently fit imployment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition, even before this ſtate of ſickneſſe, let it be increaſed by ſpitituall arts; and the proper exerciſes of charity.

Means of exciting contrition, or repentance of sins, proceeding from the love of God.

TO which purpose the sick man may consider, and is to be reminded (if he does not) that there are in God, all the motives and causes of amability in the world; that God is so infinitely good, that there are some of the greatest and most excellent spirits of heaven, whose work, and whose felicity, and whose perfections, and whose nature it is, to flame and burn in the brightest and most excellent love * that to love God is the greatest glory of Heaven, that in him there are such excellencies, that the smallest rayes of them communicated to our weaker understandings are yet sufficient to cause ravishments and transportations, and satisfactions, and *joyes unspeakeable, and full of glory* * that all the wise Christians of the world know and feel such causes to love God that they all professe themselves ready to die for the love of God * and the Apostles and millions of the Martyrs did die for him * And although it be harder to live in his love then to die for it, yet all the good people that ever gave their names to Christ did for his love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, naturall desires * that Kings and Queens have quitted their Diadems, and many married Saints have turned their mutuall vowes into the love of Jesus, and married him onely, keeping a virgin chastity in a married

ried life, that they may more tenderly expreſſe their love to God * that all the good we have, derives from Gods love to us, and all the good we can hope for is the effect of his love, and can deſcend onely upon them that love him * that by his love it is that we receive the holy Jeſus * and by his love we receive the Holy Spirit, * and by his love we feel peace and joy within our ſpirits * and by his love we receive the myſterious Sacrament * And what can be greater, then that from the goodneſſe and love of God, we receive Jeſus Chriſt, and the Holy Ghoſt, and Adoption, and the inheritance of ſons, and to be coheirs with Jeſus, and to have pardon of our ſins, and a divine nature, and reſtraining grace, and the grace of ſanctification, and a reſt and peace within us, and a certain expectation of glory, * who can chooſe but love him, who when we had provoked him exceedingly, ſent his Son to die for us, that we might live with him; who does ſo deſire to pardon usand ſave us, that he hath appointed his Holy Son continually to intercede for us? * That his love is ſo great that he offers us great kindneſſe, and intreats us to be happy, and makes many decrees in heaven concerning the intereſt of our ſoul, and the very proviſion and ſupport of our perſons * That he ſends an Angel to attend upon every of his ſervants, and to be their guard, and their guide, in all their dangers and hoſtilities * That for our ſakes he reſtrains the Devil, and puts his mightineſſe in fetters and reſtraints, and chaſtiſes his malice with decrees of grace and ſafety * That he it is who makes all the creatures ſerve us, and takes care of our ſleeps,

and preserves all plants and elements, all minerals and vegetables, all beasts and birds, all fishes and *insects* for food to us, and for ornament, for physick and instruction, for variety and wonder, for delight and for religion * That as God is all good in himself, and all good to us, so sin is directly contrary to God, to reason, to religion, to safety and pleasure, and felicity * That it is a great dishonour to a mans spirit to have been made a fool, by a weak temptation, and an empty lust; and to have rejected God, who is so rich, so wise, so good, and so excellent, so delicious, and so profitable to us * That all the repentance in the world of excellent men does end in contrition, or a sorrow for sins proceeding from the love of God; because they that are in the state of grace do not fear hell violently, and so long as they remain in Gods favour, although they suffer the infirmities of men, yet they are Gods portion, and therefore all the repentance of just and holy men which is certainly the best, is a repentance not for lower ends but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their Patron, and their dearest Lord and Father * That it is a huge imperfection and a state of weakness, to need to be moved with fear or temporall respects, and they that are so, as yet are either immerged in the affections of the world, or of themselves; and those men that bear such a character, are not yet esteemed laudable persons, or men of good natures, or the sons of vertue. * That no repentance can be lasting, that relies upon any thing but the love of God,

God; for temporal motives may ceaſe, and contrary contingencies may ariſe, and fear of hell, may be expelled by natural or acquired hardneſſes, and is alwayes the leaſt when we have moſt need of it, and moſt cauſe for it; for the more habitual our ſins are, the more cauterized our conſcience is, the leſſe is the fear of hell, and yet our danger is much the greater, * that although fear of hell or other temporal motives may be the firſt inlet to a repentance, yet repentance in that conſtitution and under thoſe circumſtances cannot obtain pardon; becauſe there is in that no union with God, no adheſion to Chriſt, no endearment of paſſion, or of ſpirit, no ſimilitude, or conformity to the great inſtrument of our peace, our glorious Mediatour: for as yet a man is turned from his ſin, but not converted to God; the firſt and laſt of our returns to God being love, and nothing but love: for obedience is the firſt part of love, and fruition is the laſt, and becauſe he that does not love God cannot obey him, therefore he that does not love him cannot enjoy him.

Now that this may be reduced to practiſe, the ſick man may be advertiſed that in the actions of repentance * he ſeparate low, temporal, ſenſual, and ſelf ends from his thoughts, and ſo do his repentance * that he may ſtill reflect honour upon God; * that he confeſſe his juſtice in puniſhing, that he acknowledge himſelf to have deſerved the worſt of evils, * that he heartily believe and profeſſe, that if he periſh finally, yet that God ought to be glorified by that ſad event, and that he hath truly merited ſo intolerable a calamity, * that he alſo be put to make acts of

election and preference; professing that he would willingly endure all temporal evils rather then be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin, for temporal respects, because he by an act of imagination or fained presence of the object to him, entertains the temporal evil that he may leave the sin; and therefore unless he be a hypocrite does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving sin out of the fear of hell, because that is an evangelical motive conveyed to us by the spirit of God, and is immediate to the love of God; if the Schoolmen had pleased, they might have reckoned it as the hand-maid, and *of the retinue of contrition*; but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the repentance.

8. *Let the sick persons do frequent actions of repentance by way of prayer, for all those sins which are spiritual, and in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kinde be exercised.* For penitential prayers in some cases are the only instances of repentance that can be. An envious man, if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his envy, as directly as corporal austerities are an act of chastity, and an enemy to uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can onely repent of that by way of prayer: and intemperance

rance is no way to be reſcinded or puniſhed *by a dying man* but by hearty prayers. Prayers are a great help in all caſes; in ſome they are proper acts of vertue and direct enemies to ſin; but although alone and in long continuance, they alone can cure ſome one or ſome few little habits, yet they can never alone change the ſtate of the man; and therefore are intended to be a ſuppletory to the imperfections of other acts; and by that reaſon are the proper and moſt pertinent imployment of a *Clinick* or *death bed penitent.*

9 In thoſe ſins whoſe proper cure is *mortification corporal*, the ſick man is to ſupply that part of his repentance by a patient ſubmiſſion to the rod of ſickneſſe: For ſickneſſe does the work of penances or ſharp afflictions, and dry diet, perfectly well: to which if we alſo put our wills, and make it our act by an after election, by confeſſing the juſtice of God, by bearing it ſweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirme our patience and hear our prayers. *When the* guilty man runs to puniſhment, the injured perſon is prevented and hath no whither to go but to forgiveneſſe.

Quid debent læſi facere ubi rei ad pœnam confugiunt?

10. I have learned but of one ſuppletory more, for the perfection and proper exerciſe of a ſick mans repentance; but it is ſuch a one as will go a great way in the abolition of our paſt ſinnes, and making our peace with God, even after a leſſe ſevere life: and that is, that the ſick man do ſome heroical actions in the matter of charity, or religion, of juſtice or ſeverity. There is a ſtory of an infamous thief who having begged his pardon

of

of the Emperor *Mauritius* was yet put into the Hospital of S. *Sampson* where he so plentifully bewailed his sins in the last agonies of his death, that the Physitian who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears, and soon after some body or other pretended to a revelation of this mans beatitude. It was a rare grief that was noted in this man, which begat in that age a confidence of his being saved, and *that confidence* (as things then went) was quickly called *a revelation* But it was a stranger severity which is related by *Thomas Cantipratanus* concerning a young Gentleman condemned for robbery and violence, who had so deep a sense of his sin, that he was not content with a single death, but begged to be tormented and cut in pieces joynt by joynt, with intermedial senses, that he might by such a smart signifie a greater sorrow; Some have given great estates to the poor and to religion; some have built colledges for holy persons, many have suffered martyrdom, and though those that died under the conduct of the *Maccabees* in defence of their countrey and religion, had pendants on their breasts consecrated to the idols of the *Jamnenses*, yet that they gave their lives in such a cause with so great a duty, (the biggest things they could do or give) it was esteemed to prevail hugely towards the pardon and acceptation of their persons. An heroic action of vertue is a huge compendium of religion; for if it be attained to by the usual measures and progresse of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession,

from

from poſſeſsion to extraordinary emanations, that is, to heroick actions, then it muſt needs do the work of man, by being ſo great towards the work of God; but if a man comes thither *per ſaltum*, or on a ſudden (which is ſeldome ſeen) then it ſuppoſes the man alwayes well inclined, but abuſed by accident or hope, by confidence or ignorance; taen it ſuppoſes the man for the preſent in a great fear of evil, and a paſsionate deſire of pardon; it ſuppoſes his apprehenſions great, and his time little; and what the event of that will be, no man can tell; but it is certain that *to ſome purpoſes* God will account for our religion on our death bed, not by the meaſures of our time, but the eminency of affection (as ſaid *Celeſtin* the firſt) that is, ſuppoſing the man in the ſtate of grace, or in the revealed poſsibility of ſalvation, then an heroical act hath the reward of a longer ſeries of good actions, in an even and ordinary courſe of vertue.

vera ad Deum converſio in ultimis poſitorum mente potius eſt æſtimanda quam tempore. Cel. p. ep. 2 c. . vera converſio) ſcil. ab infidelitate ad fidem Chriſti per Baptiſmum.

11. *In what can remain for the perfecting a ſick mans repentance, he is to be helped by the miniſteries of a ſpiritual Guide.*

SECT.

SECT. VII.

Acts of repentance by way of prayer and ejaculation; to be used especially by old men in their age; and by all men in their sickness.

LEt us search and try our wayes, and turne again to the Lord: let us lift up our hearts with our hands unto God in the heavens. We have transgressed and rebelled and thou hast not pardoned: Thou hast covered
Lamen. with anger and persecuted us; thou hast slain,
3.41. thou hast not pitied, O cover not thy self with a cloud; but let our prayer passe thorough.

I have sinned what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self? and why doest not thou pardon my transgression, and take away mine iniquity?
Job 7. for now shall I sleep in the dust, and thou shalt
20. seek me in the morning, but I shall not be.

The Lord is righteous for I have rebelled against his commandments. Hear I pray, all ye people, behold my sorrow, behold O Lord
Lamen. I am in distresse, my bowels are troubled, my
1.18,20. heart is turned within me, for I have grievously rebelled.

Thou O Lord remaineſt for ever, thy throne from generation to generation: wherefore doest thou forget us for ever, and forsake us so long time? turn thou us unto thee, O Lord, and so shall we be turned: renew our dayes as of old

old: O reject me not utterly, and be not exceeding wroth againſt thy ſervant. Lamen. 5.19.

O remember not the ſins of my youth, nor my tranſgreſſions, but according to thy mercies remember thou me for thy goodneſſe ſake O Lord: Do thou for me O God the Lord, for thy Names ſake, becauſe thy mercy is good, deliver thou me, for I am poor and needy, and my heart is wounded within me; I am gone like the ſhadow that declineth, I am toſſed up and down as the locuſt. Pſalm 25.7. Pſalm 109.21.

Then *Zacheus* ſtood forth and ſaid, Behold Lord, half of my goods I give to the poor, and if I have wronged any man I reſtore him fourfold.

Hear my prayer O Lord, and conſider my deſire, let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice. And enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. Teach me to do the thing that pleaſeth thee, for thou art my God, let thy loving ſpirit lead me forth into the land of righteouſneſſe. Pſalm 143.

I will [ſpeak] of mercy and judgement, unto thee O Lord will I make my prayer: I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me, I will walk in my houſe with a perfect heart. I will ſet no wicked thing before my eyes; I hate the work of them that turn aſide, it ſhall not cleave to me. Pſalm 101.1.

Hide thy face from my ſins, and blot out all mine iniquities; create in me a clean heart O God, and renew a right ſpirit within me. Deliver me from blood guiltineſſe O God, [from malice, envy, the follies of luſt and violences

of

Psalm 5.1. of passion,&c.] thou God of my salvation and my tongue shall sing aloud of thy righteousnesse.

The sacrifice of God is a broken heart, a broken and a contrite heart, O God thou wilt not despise.

Lord I have done amisse; I have been deceived, let so great a wrong as this be removed.

The prayer] for the grace and perfection of Repentance.

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of men and Angels, thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the Covenant of repentance, and promised pardon to all them that confesse their sins and forsake them; O my God be thou pleased to work in me what thou hast commanded shou'd be in me. Lord I am a dry tree who neither have brought forth fruit unto thee and unto holinesse, nor have wept out salutary tears, the instrument of life and restitution, but have behaved my self like an unconcerned person in the ruins and breaches of my soul: But O God, thou art my God, earnestly will I seek thee; my soul thirsteth for thee in a barren and ~~thirsty~~ land where no water is; Lord, *give me the grace of tears* and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon & refreshment.

II.

O Lord,
SUpport me with thy grace, ſtrengthen me with thy Spirit, ſoften my heart with the ſenſe of thy love, and the dew of heaven, with penitential ſhowers: make my care prudent, and the remaining portion of my dayes like the perpetuall watches of the night, full of caution and obſervance, ſtrong and reſolute, patient and ſevere. I remember O Lord, that I did ſin with greedineſſe and paſſion, with great deſire and an unabated choice; O let me be as great in my repentance as ever I have been in my calamity and ſhame; let my hatred of ſin be great as my love to thee, and both as neer to infinite, as my proportion can receive. *Amen.*

III.

O Lord, I renounce all affection to ſin, and would not buy my health nor redeem my life with doing any thing againſt thy Lawes of my God; but would rather die then offend thee. O dearest Saviour have pity upon thy ſervant, let me by thy ſentence be doomed to perpetuall penance during the abode of this life; let every ſigh be the expreſſion of repentance, and every groan an accent of ſpiritual life, and every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon, that at my return to the land of innocence I may eat of the votive ſacrifice of the ſupper of the Lamb, that was from the beginning of the world ſlain for the ſins of every ſorrowful and returning ſinner. O grant me ſorrow here, and joy hereafter through Jeſus Christ, who is our hope, the reſurrection of the dead, the juſtifier of ſinners, and the glory of all faithful ſouls. *Amen.*

A prayer

A prayer for pardon of sins to be said frequently in time of sickness; and in all the portions of old age.

I.

O Eternal and most gracious Father, I humbly throw my self ~~down~~ at the foot of thy mercy seat, upon the confidence of thy essential mercy, and thy commandment, that we should *come boldly to the throne of grace, that we may find mercy in time of need*; O my God, hear the prayers and cries of a sinner, who calls earnestly for mercy; Lord my needs are greater then all the degrees of my desire can be; unless thou hast pity upon me I perish infinitely and intolerably. ~~and then there will be one voice fewer in the quire of singers, who shall recite thy praises to eternal ages.~~ But O Lord in mercy deliver my soul. O save me for thy mercy sake. For in ~~the second~~ death there is no remembrance of thee, in the grave who shall give thee thanks?

II.

O Just and dear God, my sins are innumerable, they are upon my soul in multitudes, they are a burden too heavy for me to bear; they already bring sorrow and sickness, shame and ~~displeasure~~, guilt, and a decaying spirit, a sense of thy present displeasure, and fear of worse, of infinitely worse; But it is to thee so essential, so delightful, ~~so just~~, so desired by thee, to shew mercy, that although my

my ſin be very great and my fear proportionable, yet thy mercy is infinitely greater then all the world; and my hope and my comfort riſe up in proportions towards it; that I truſt the Devils ſhall never be able to reprove it, nor my own weakneſſe diſcompoſe it. Lord thou haſt ſent thy Son to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of adoption to configne the article of remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of life, by thy miniſters the prophets; and thou haſt with variety of holy acts ſoftned my ſpirit, and poſſeſſed my fancie, and inſtructed my underſtanding, and bended and inclined my will, and directed or overruled my paſſions in order to repentance and pardon; and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effect of all theſe thy ſtrange and miraculous acts of loving kindneſſe? Lord I deſerve it not, but I hope thou wilt pardon all my ſins; and I beg it of thee for Jeſus Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument, whereby we can obtain of thee, whatſoever we need and ~~can receive~~ *is convenient for us.*

III.

O My God, how ſhall thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever bleſſed Jeſus did die to purchaſe for us; ſo great that the falling angels never could hope, and never ſhall obtain? *Lord I do from my ſoul forgive all that have ſinned againſt*

against me. O forgive me my sins, as I forgive them that have sinned against me. *Lord I confesse my sins unto thee daily*, by the accusations and secret acts of conscience; and if we confesse our sins thou hast called it a part of justice to forgive us our sins, and to cleanse us from all unrighteousnesse. Lord, *I put my trust in thee*; and thou art ever gracious to them that put their trust in thee. *I call upon my God for mercy*; and thou art always more ready to hear then we to pray. But all that I can do, and all that I am, and all that I know of my self is nothing but sin, and infirmity, and misery; therefore I go forth of my self, and throw my self wholly ~~into the arms of~~ upon thy mercy, through Jesus Christ; and beg of thee, for his death and passions' sake, by his resurrection and ascension, by all the parts of our redemption, and thy infinite mercy in which thou pleasest thy self above all the works of the creation, to be pitifull, and compassionate to thy servant in the abolition of all my sins; so shall I praise thy glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and absolved by thy sentence, from generation to generation.

Amen.

An act of holy resolution of amendment of life in case of recovery.

O Most just and most mercifull Lord God, who hast sent evil diseases, sorrow, & fear, trouble and uneasinesse, briars and thorns into the world, and planted them in our houses, and

and round about our dwellings to keep ſin from our ſouls or to drive it thence, I humbly beg of thee that this my ſickneſſe may ſerve the ends of the Spirit, and be a meſſenger of ſpirituall life, an inſtrument of reducing me to more religious and ſober courſes; I know O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and ſet my ſelf hugely back in the accounts of eternity; and I had need live my life over again, and live it better; but thy counſels are in the great deep, and thy footſteps in the water; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the arms of the Holy Jeſus; whom I love above all things: and if I periſh, I know I have deſerved it; but thou wilt not reject him that loves thee. But if I recover, I will live, by thy grace and help, to do the work of God, and paſſionately purſue my intereſt of Heaven, and ſerve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience; Lord, I will dwell in thy temple, and in thy ſervice, religion ſhall be my imployment, and alms ſhall be my recreation, and patience ſhall be my reſt, and to do thy will ſhall be my meat and drink, and to live ſhall be Chriſt, and then to die ſhall be gain.

O ſpare me a little that I may recover my ſtrength before I go hence and be no more ſeen. Thy will be done on earth as it is in heaven. Amen.

SECT.

SECT. VIII.

An Analysis or resolution of the Decalogue, and the speciall precepts of the Gospel, describing the duties injoyned and the sins forbidden respectiuely; for the assistance of sick men in making their confessions to God and his Ministers, and the rendring their repentance more particular and perfect.

1 [*Thou shalt have none other Gods but me.*]

Duties commanded are. 1. To love God above all things. 2. To obey him, and fear him. 3. To worship him with prayers, vows, thanksgivings, presenting to him our souls and bodies, and all such actions and expressions which the consent of Nations, or the Lawes and Customs of the place where we live have appropriated to God. 4. To designe all to Gods glory. 5. To enquire after his will. 6. To beleeve all his word. 7. To submit to his providence. 8. To proceed toward all our lawfull ends by such means as himself hath appointed. 9. To speak and think honourably of God, and recite his praises, and confesse his Attributes and perfections.

They sin against this Commandement. 1. Who love themselves or any of the creatures inordinately,

ordinately, and intemperately. 2. They that despise or neglect any of the Divine precepts. 3. They that pray to unknown, or false gods. 4. They that disbeleeve or deny there is a God. 5. They that make vows to creatures. 6. Or say prayers to the honour of men or women or Angels, as Pater nosters, to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature, it is, a religion paid to men and women out of Gods proper portion, out of prayers directed to God immediately; and it is an act contrary to that religion which makes God the last end of all things: for this though our addresses to God, passes something to the creatures, as if they stood beyond him; for by the intermediall worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make consumptive oblations to the creatures, as the Collyridians who offered cakes, and those that burn incense or candles to the Virgin *Mary*. 8. They that give themselves to the Devil, or make contracts with him, and use phantastic conversation with him. 9 They that consult Witches and Fortune-tellers. 10. They that rely upon dreams and superstitious observances. 11. That use charmes, spels, superstitious words and characters, verses of Psalms; the consecrated elements to cure diseases, to be shot free, to recover stolne goods, or inquire into secrets. 12. That are wilfully ignorant of the lawes of God, or love to be deceived in their perswasions; that they may sin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themselves the glory of any action or power

and do not give the glory to God, as *Herod.* 15. They that doubt of or diſbeleeve any article of the Creed, or any propoſition of Scripture, or put falſe gloſſes to ſerve ſæcular or vitious ends, againſt their conſcience, or with violence any way done to their reaſon. 16. They that violently or paſſionately purſue any temporall end with an eagerneſſe greater then the thing is, in prudent account. 17 They that make religion to ſerve ill ends, or do good to exil purpoſes, or evil to good purpoſes. 18. They that accuſe God of injuſtice, or unmercifulneſſe, remiſſeneſſe or cruelty; ſuch as are the preſumptuous, and the deſperate. 19. All hypocrites and pretenders to religion, walking in forms and ſhadows, but denying the power of godlineſſe. 20. All impatient perſons, all that repine or murmur againſt the proſperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blaſpheme God, or ſpeak diſhonourable things of ſo Sacred a Majeſty. 22. They that tempt God, or rely upon his protection againſt his rules and without his promiſe, and beſides reaſon, entring into danger, from which without a miracle they cannot be reſcued. 23. They that are bold in the midſt of judgement, and fearleſſe in the midſt of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou ſhalt not make to thy ſelf any graven image, nor worſhip it.*

The morall duties of this commandement are. 1. To worſhip God with all bodily worſhip and externall forms of addreſſe, according to the cuſtom of the Church we live in. 2. To beleeve

leeve God to be a ſpirituall and pure ſubſtance without any viſible form, or ſhape. 3. To worſhip God in wayes of his own appointing, or by his proportions or meaſures of nature, and right reaſon, or publike and holy cuſtomes.

They ſin againſt this Commandement. 1. That make any image or pictures of the Godhead, or fancy any likeneſſe to him. 2. They that uſe images in their religion, deſigning or addreſſing any religious worſhip to them; For if this thing could be *naturally tolerable*, yet it is too neer *an intolerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by man againſt Gods word, or without reaſon, or beſides the publike cuſtomes or formes of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or a religious end, in proſecution of ſome vertue or duty.

III. Comm. *Thou ſhalt not take Gods Name in vain.*

The duties of this Comm. are; 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence in all ſolemn and permitted adjurations, or publike oaths. 3. To uſe all things and perſons upon whom his Name is called, or any wayes imprinted with a regardfull and ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgement.

They ſin againſt this Commandment; 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſphem or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves; that is, they that do not perform their vows to God; or that ſwear, or call God to witneſſe to a lie. 5. They that ſwear raſhly, or maliciouſly, to commit a ſin, or an act of revenge. 6. They that ſwear by any creature falſely, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquiries into the ſecrets; and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that prophane Churches, holy Utenſils, holy perſons, holy cuſtomes, holy Sacraments. 10 They that provoke others to ſwear voluntarily, and by deſigne, or incuriouſly, or negligently, when they might avoid it. 11 They that ſwear to things uncertain, and unknown.

IV. Comm. *Remember that thou keep holy the* S. *day*]

The duties of this Comm. are; 1. To ſet apart ſome portions of our time for the immediate offices of religion, and glorification of God. 2. This to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian day is to be ſubrogated into the place of the Jewes day: the reſurrection of Chriſt and redemption of man was a greater bleſſing ~~then~~ than to create him. 5. God on that day to be worſhipped and acknowledged as our Creator, and

and as our Saviour. 6. The day to be ſpent in holy offices; in hearing Divine ſervice, publike prayers, frequenting the Congregations, hearing the word of God read or expounded; reading good books, meditations, alms, reconciling enmities; remiſſion of burdens, and of offences, of debts, and of work; friendly offices, neighbourhood, and provoking one another to good-works; and to this end, all ſervile works muſt be omitted, excepting neceſſary and charitable offices to men or beaſts, to our ſelves, or others.

They ſin againſt this Comm. 1. That do, or compell, or intice others to do ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the publike aſſemblies of the Church, to hear and aſſiſt at the divine offices intirely. 3. They that ſpend the day in idleneſſe, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travell unneceſſary journeys. 6 They that act or aſſiſt in contentions, or law-ſuites, markets, fairs, &c. 7. They that on that day omit their private devotion unleſſe the whole day be ſpent in publike. 8. They that by any croſſe or contradictory actions againſt the cuſtomes of the Church do purpoſely deſecrate or unhallow and make the day common: as they that in deſpite and contempt, faſt upon the Lords day, leſt they may celebrate the feſtivall after the manner of the Chriſtians.

V. Com. *Honour thy father and thy mother*] 1 *The duties are*; 1. To do honour and reverence and to love our natural parents. 2. To obey all their domeſtic commands; for in them the ſcene of their authority lies. 3. To give them maintenance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtome and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpiritual governours and Guides in thoſe things which concern their ſeveral reſpective intereſt and authority.

They ſin againſt this commandment. 1. That deſpiſe their parents age, or infirmity. 2. That are aſhamed of their poverty and extraction. 3. That publiſh their vices, errours and infirmities to ſhame them. 4. That refuſe and reject all or any of their lawful commands. 5. Children that marry without or againſt their conſent when it may be reaſonably obtained. 6. That curſe them, from whom they receive ſo many bleſſings. 7 That grieve the ſouls of their parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons, that mock them or uſe uncomely jeſtings. 9. That diſcover their nakedneſſe voluntarily. 10. That murmure againſt their injunctions, and obey them involuntarily. 11. All Rebels againſt their Kings or the ſupream power in which it is legally and juſtly inveſted. 12. That refuſe to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmure or repine againſt their commands, abuſe or deride their perſons, talk rudely, &c.

14. *They*

14. They that curſe the king in their heart, or ſpeak evil of the ruler of their people. 15. All that are uncivil and rude towards aged perſons, mockers and ſcorners of them.

Credebant hoc grande nefas, & morte piandum,
Si juvenis vetulo non' aſſurrexerat & ſi
Barbato cuicunq; puer——
Juven. Sat. 13.

VI. Com. *Thou ſhalt do no murder.*

The duties are. 1. To preſerve our own lives, the lives of our relatives and all with whom we converſe (or who can need us, and we aſſiſt) by prudent reaſonable and wary defences, advocations, diſcoveries of ſnares, &c. 2. To preſerve our health, and the integrity of our bodies and mindes, and of others. 3. To preſerve, and follow peace with all men.

They ſin againſt this Commandment. 1. That deſtroy the life of a man or woman, himſelf or any other. 2. That do violence or diſmember, or hurt any part of the body with evil intent. 3. That fight duels or commence unjuſt wars. 4. They that willingly haſten their own or others death. 5. That by oppreſſion or violence imbitter the ſpirits of any, ſo as to make their life ſad, and their death haſty. 6. They that conceal the dangers of their neighbor, which they can ſafely diſcover. 7. They that ſow ſtrife and contention among neighbours. 8. They that refuſe to reſcue or preſerve thoſe whom they can and are obliged to preſerve. 9. They that procure abortion. 10 They that threaten, or keep men in fears; or hate them.

VII. Com. *Thou shalt not commit adultery.*

The duties are. 1. To preserve our bodies in the chastity of a single life, or of marriage. 2. To keep all the parts of our bodies in the care and severities of chastity; so that we be restrained in our eyes as well as in our feet.

They sin against this Commandment, 1. Who are adulterous, incestuous, Sodomitical, or commit fornication. 2. They that commit folly alone; dishonouring their own bodies with softnesse and wantonnesse. 3. They that immoderately let loose the reins of their bolder appetite, though within the protection of marriage. 4 They that by wanton gestures, wandring eyes lascivious dressings, discovery of the nakednesse of themselves or others, filthy discourse, high diet, amorous songs, balls and revellings, tempt and betray themselves, or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives, except for adultery, and marry another.

VIII. Com. *Thou shalt not steal.*

The duties are. 1. To give every man his due. 2. To permit every man to enjoy his own goods and estate quietly.

They sin against this Commandment. 1. That injure any mans estate by open violence, or by secret robbery, by stealth or cousenage, by arts of bargaining or vexatious law-suits. 2. That refuse or neglect to pay their debts, when they are able. 3 That are forward to run into debt knowingly beyond their power, without hopes or purposes of repaiment. 4. Oppressors of

of the poor. 5. That exact usury of necessitous persons, or of any beyond the permissions of equity as determined by the laws. 6. All sacrilegious persons; people that rob God of his dues, or of his possessions. 7. All that game, *viz.* at Cards and Dice,&c. to the prejudice and detriment of other mens estates. 8. They that imbase coyn and mettals and obtrude them for perfect and natural. 9. That break their promises to the detriment of a third person. 10 They that refuse to stand to their bargains. 11. They that by negligence imbecil other mens estates, spoiling or letting any thing perish which is intrusted to them. 12. That refuse to restore the pledge

IX. Com. *Thou shalt not bear false witnesse.*

The duties are. 1. To give testimony to truth, when we are called to it by competent authority. 2. To preserve the good name of our neighbours. 3. To speak well of them that deserve it.

They sin against this commandment. 1. That speak false things in judgement accusing their neighbors unjustly; or denying his crime publickly when we are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. slanderers, 4. backbiters, 5. and detracters. 6. They that secretly raise jealousies, and suspition of their neighbours causelesly.

X. *Thou shalt not covet.*

The duties are. 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

They sin against this commandment. 1. That

envy the prosperities of other men. 2. They that desire passionately to be possessed of what is their neighbours. 3. They that with greedinesse pursue riches, honours, pleasures and curiosities. 4. They that are too careful, troubled, distracted or amazed, affrighted and afflicted with being sollicitous in the conduct of temporal blessings.

These are the general lines of duty by which we may discover our failings, and be humbled, and confesse accordingly: onely the penitent person is to remember, that although these are the kindes of sins described after the sense of the Jewish Church, which consisted principally in the external action, or *the deed done*, and had no restraints upon the thoughts of men, save onely in the tenth commandment, which was mixt and did relate as much to action as to thought (as appears in the instances) yet upon us Christians there are many circumstances and degrees of obligation, which endear our duty with greater severity and observation; and the penitent is to account of himself and enumerate his sins, not onely by external actions or *the deed done*, but by words & by thoughts; and so to reckon if he have done it directly or indirectly, if he have caused others to do it, by tempting or incouraging, by assisting or counselling, by not disswading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purposes; if he have designed or contrived its action, desired it or loved it, delighted in the thought, remembred the past sin with pleasure or without sorrow, these are the *by-wayes* of sins, and *the crooked lanes* in which a man may wander and be

be loſt as certainly as in the broad high wayes of iniquity.

But beſides this, our bleſſed Lord and his Apoſtles have added divers other precepts; ſome of which have been with ſome violence reduc'd to the Decalogue, and others have not bin noted at all in the catalogues of confeſſion, I ſhall therefore deſcribe them entirely, that the ſick man may diſcover his failings, that by the mercies of God in Jeſus Chriſt, and by the inſtrument of repentance he may be preſented pure and ſpotleſſe before the throne of God.

The ſpecial precepts of the Goſpel.

1. PRayer, frequent, fervent, holy, and perſevering. 2. Faith. 3. Repentance, 4. Poverty of ſpirit, as oppoſed to ambition, high deſignes, 5. and in it is humility, or ſitting down in the loweſt place, and in giving honour to go before another, 6. meekneſſe, as it is oppoſed to waywardneſſe, fretfulneſſe, immoderate grieving, diſdain and ſcorn, 7. contempt of the world, 8. prudence, or the advantagious conduct of religion, 9. ſimplicity or ſincerity in words and actions, pretences and ſubſtances, 10. hope, 11. hearing the word, 12. Reading, 13. Aſſembling together, 14. obeying them that have the rule over us in ſpiritual affairs, 15. Refuſing to

{1 Theſ. 5. 17. Luke 18. 1. 1 Theſ. 5. 17. Mark 16. 16.}
{Luke 13. 3 Acts 3. 19. Matth. 5. 3.}
{Luke 14. 10. John 13. 14. Math. 5. 5. Coloſ. 3. 1, 2. Matth. 10. 16. 1 Theſ. 5. 8. Rom. 8. 24.}
{Luke 16. 29. Mark 4. 44. 1 Tim. 4. 13. Heb. 10. 25.}
{Heb. 13. 17. Matth. 18. 17.}

2 Theſ. 3. 6. 2 ep. John 10. Titus 3. 10.

Coloſ. 3. 14.
1 Tim. 1. 5.
1 Tim. 2. 22.
Mark 12. 30.
Matth. 6. 14.
1 John 3. 16.
Matth. 18. 9.
Matth. 18. 15.
James 1. 4.
Luke 21. 19.
Heb 12. 3.
Gal. 6. 9.
Epheſ. 5 20.
2 Theſſ. 1. 3.
Luke 6. 32.
2 Tim. 3. 2.
1 Theſ. 5. 16.
Philip. 3. 1.
4. 4.
1 Theſ 5. 19.
Epheſ. 4. 30.
Acts 7. 51.
Epheſ. 5. 33.
1 Tim. 5. 8.
Coloſ. 3. 21.
Epheſ. 6. 4.
1 Theſ. 5. 20.
2 Tim. 2. 24.
Matth. 18. 7.
1 Cor. 10. 32
Heb. 12. 14.
1 Cor. 6. 1.
Philip. 4. 8.
2 Cor. 8. 21.
1 Theſ. 5. 22.

communicate with perſons excommunicate: whither alſo may be reduced, To reject Hereticks. 16 Charity, *viz.* love to God above all things, brotherly kindneſſe, or profitable love to our neighbours as our ſelves, to be expreſſed in almes, forgiveneſſe, and to dye for our brethren, 17 To pluck out the right eye, or violently to reſcind all occaſions of ſin, though dear to us as an eye, 18 To reprove our erring brother, 19 To be patient in afflictions, and longanimity is referred hither, or long ſufferance; which is the perfection and perſeverance of patience; and is oppoſed to haſtineſſe and wearineſſe of ſpirit, 20 To be thankful to our benefactors, but above all, in all things to give thanks to God, 21. To rejoyce in the Lord alwayes, 22. Not to quench, not to grieve, not to reſiſt the Spirit, 23 To love our wives as Chriſt loved his Church, and to reverence our huſbands, 24. To provide for our families, 25 Not to be bitter to our children, 26. To bring them up in the nurture and admonition of the Lord, 27. Not to deſpiſe propheſying, 28. To be gentle and eaſie to be intreated, 29. To give no ſcandal, or offence, 30. To follow after peace with all men and to make peace, 31. Not to go to law before the unbelievers, 32. To do all things that are of good report, or the actions of publick honeſty; abſtaining from all apearances of

of evil, 33 To convert souls or turn sinners from the errour of their wayes. 34. To confesse Christ before all the world, 35. To resist unto blood if God calls us to it, 36. To rejoyce in tribulation for Christs sake, 37. To remember and shew forth the Lords death till his second coming, by celebrating the Lords supper, 38. To believe all the New Testament, 39. To adde nothing to S. *Johns* last Book, that is, to pretend to no new revelations, 40. To keep the customs of the Church, her festivals and solemnities, lest we be reproved as the Corinthians were by S. *Paul, we have no such customs nor the Churches of God*, 41. To contend earnestly for the faith. * Not to be contentious in matters not concerning the eternal interest of our souls; but in matters indifferent to have faith to our selves, 42. Not to make schisms or divisions in the body of the Church, 43. To call no man Master upon earth, but to acknowledge Christ our Master, and law giver. 44. not to domineer over the Lords heritage, 45 To try all things, and keep that which is best, 46 To be temperate in all things, 47. To deny our selves, 48. To mortifie our lusts and their instruments, 49. To lend looking for nothing again, nothing by way of increase, nothing by way of recompence. 50 To watch & stand in readines against the coming of the Lord, 51. Not to be angry

James 5. 19, 20.
Matth. 10. 32.
Heb. 12. 4.
Matth. 5. 12. James 1. 2.
Luke 22. 19.
Joh. 20. 30. 31 Acts 3. 23.
Mark 1. 1. Luke 10. 16.
Revel. 22. 18.
1 Cor. 11. 16.
Jude 3.
Rom. 14. 13. 22
Rom. 16. 17.
Mat. 23. 8, 9, 10.
1 Pet. 5. 3.
1 John 4. 1. 1 Thes. 5. 21.
1 Cor. 9. 25. Titus 2. 2.
Matth. 16. 24.
Colos. 3. 5. Rom. 8. 13.
Luke 6. 34.
Mark 13. 35. Matth. 24. 42 & 25. 13.
Matth. 5 22. Ephes. 4. 26.

1 Cor. 6. 10. Matth. 5. 22, Matth. 5. 34. James 2. 1. 1 Tim. 5. 22. 2 Tim. 4. 12. angry without cause, 52. not at al to revile, 53. not to swear, 54 not to respect persons, 55. to lay hands suddenly on no man [This especially pertains to * Bishops. * To whom also, and to all the Ecclesiastical order it is enjoyned, that they preach the word, that they be instant in season, and out of season, that they rebuke, reprove, exhort with all long suffering and doctrine. 56. To keep the Lords day (derived into an obligation from a practise Apostolical)

1 Cor. 10. 31. Matth. 5. 6. Titus 3. 9. Matth. 5. 44. Rom. 12. 14. 57. to do all things to the glory of God, 58. to hunger and thirst after righteousnesse and its rewards, 59. to avoid foolish questions, 60 to pray for persecuters, and to do good to them that persecute us, and despitefully use

1 Tim. 2. 1. Titus 3. 14. Ephes. 4. 28. us, 61. to pray for all men, 62. to maintain good works for necessary uses. 63. to work with our own hands that we be not burdensome to others, avoiding

Matth. 5. 48. 1 Pet. 3. 8. 2 Pet. 1. 6, 7. 2 Cor. 8. 7. 2 Cor. 9. 5. idleness, 64 to be perfect as our heavenly Father is perfect, 65. to be liberal and frugal; for he that will call us to account for our time, will also for the spending our money, 66 not to use

Ephes. 5. 4. 1 Tim. 2. 9. James 1. 9. Philip. 2. 10. uncomely jestings, 67. modesty; as opposed to boldness, to curiosity, to undecency, 68. to be swift to hear, slow to speak, 69. to worship the holy [Jesus] at the mention of his holy name; as of old God was at the mention of [Jehovah.

These are the streight lines of scripture, by which we may also measure our obliquities, and discover our crooked walking; if the sick man

man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he need no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT. IX.

Of the sick mans practise of charity and justice, by way of rule.

1. *Let the sick man set his house in order before he die*; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels for the future conduct of their persons, and estates, charm them into religion by the authority and advantages of a dying person: because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony, then in the most vigorous strength.

Magnifica verba mors prope admota excutit

Nam veræ voces tum demum pectore ab imo ejiciuntur. *Lucret.*

2. Let the sick man discover every secret of art, or profit, physick, or advantage to mankinde, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious that they are willing that a secret receipt should die with them, and be buried in their grave; like treasure in the sepulchre of *David*. But this which is a designe of charity must therefore not be done to any mans prejudice; and the Mason of *Herodotus* the King of Ægypt who kept secret his notice of the Kings treasure, and when he was a dying

ing told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his will with great justice and piety, that is, that the right heirs be not defrauded for collaterall respects, fancies or indirect fondnesses; but the inheritances descend in their legall and due channell; and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the Interest of any vertue may be promoted; in which we are principally to regard the necessities of our neerest kinred, and relatives, servants and friends.

Δεῖ δὲ καὶ τὴν βασίλειαν [μὲ ἤδη σαφηνίσαντα καταλιπεῖν ὡς ἂν μὴ ἀμφίλογος γενομένη, πράγματα ὑμῖν παράσχῃ.

Cyrus apud Xenoph. l. 8. Institut.

Vide Chap 2. Sect. 4.

4. Let the *Will* or *Testament* be made with ingenuity, opennesse, and plain expression, that he may not entail a law-suit upon his posterity and relatives, and make them lose their charity, or intangle their estates, or make them poorer by the gift. *He hath done me no charity, but dies in my debt that makes me sue for a legacy.*

5. It is proper for the estate of sicknesse, and an excellent anealing us to buriall, that we give alms in this state, so burying treasure in our graves, that will not perish but rise again in the resurrection of the just. Let the dispensa-

dispensation of our alms be as little intrusted to our Executors as may be, *excepting to lasting and successive portions*; * but with our own present care let us exercise the charity, and secure the *stewardship*. It was a custome among the old Greeks, to bury horses, clothes, armes, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their Judges; and al the friends did use to bring gifts; by such liberality thinking to promote the interest of their dead. But we may offer our ἀταφία our selves best of all; our doles and funerall meals if they be our own early provisions, will then spend the better; & it is good so to carry our passing penny in our hand, and by reaching that hand to the poor make *a friend in the everlasting habitations*. He that gives with his own hand shall be sure to find it, and the poor shall find it: but he that trusts Executors with his charity, & the Oeconomy and issues of his vertue, by which he must enter into his hopes of heaven & pardon, shall find but an ill account, when his executors complain he died poor, *Think on this*.

Lucian de luctu.
* Vid. reg. 6. paulo infr.
Herod. t. Musa. 5.
Plin l. 4. c. 11.
Xiphilin. in Severo.

ἀλλὰ κόραι τῷ παιδὶ
λεχαίαι δῶρα φέρουσαι
θερμὰ κατὰ ψυχροῦ δάκρυα κεῖτο τάφου.
Nicarchus.

Fallax sæpe fides, testataque vota peribunt;
Constitues tumulum si sapis ipse tuum.

Man thee behoveth oft to have this in mind: (find;
That thou giveth with thine hand, that shalt thou
For widows be slofull, and children beth unkind,
Executors beth covetous, & keep all that they find,
If any body ask where the deads goods became
They answer
So God me help & Halidam, he died a poor man.
Think on this

Written upon a wall in S. Edmunds Church in Lumbard-street.

To

Contra avaritiam

To this purpose wise and pious was the counsell of *Salvian*; 'Let a dying man who hath 'nothing else of which he may make an effective oblation, offer up to God of his substance; Let him offer it with compunction 'and tears, with grief and mourning, as knowing that all our oblations have their value, 'not by the price, but by the affection: and 'it is our faith that commends the money, 'since God receives the money by the hands 'of the poor, but at the same time gives, and 'does not take the blessing; because he receives nothing but his own, and man gives 'that which is none of his own, that, of which 'onely he is a steward, and shall be accountable for every shilling. Let it therefore be 'offered humbly as a Creditor payes his debts, 'not magnifically as a Prince gives a donative; 'and let him remember that such doles do not 'pay for the sin, but they ease the punishment; 'they are not proper instruments of redemption, but instances of supplication, and advantages of prayer; and when we have done 'well remember that we have not payed our 'debt, but showen our willingnesse to give a 'little of the vast sum we owe: and he that 'gives plentifully according to the measure of 'his estate, is still behind hand according to 'the measure of his sins; let him pray to God 'that this late oblation may be accepted, and 'so it will, if it sails to him in a sea of pœnitentiall tears or sorrows, that it is *so little*, 'and that it is *so late*.

6. Let the sick mans charity be so ordered that it may not come onely to deck the funerall and make up the pomp; charity waiting like one of the solemn mourners; but let it be

be continued, that beside the alms of health and sicknesse, there may be a rejoycing in God for his charity, long after his funeralls, so as to become more beneficial and lesse publike; that the poor may pray in private and give God thanks many dayes together. This is matter of prudence: and yet in this, we are to observe the same regards which we had in the charity and alms of our lives; with this onely difference, that in the funerall alms also of rich and able persons, the publike customes of the Church are to be observed, and decencie and solemnity, and the expectations of the poor, and matter of publike opinion, and the reputation of religion; In all other cases, let thy charity consult with humility and prudence, that it never ministers at all to vanity; but be as full of advantage and usefulnesse as it may.

7. Every man will forgive a dying person, and therefore let the sick man be ready and sure if he can, to send to such persons whom he hath injured, and beg their pardon and do them right; For in his case, he cannot stay for an opportunity of convenient and advantageous reconcilement; he cannot then spin out a treaty, nor beat down the price of composition, nor lay a snare to be quit from the obligation and coërcion of lawes; but he must ask forgivenesse down-right, and make him amends as he can, being greedy of making use of this opportunity of doing a duty, that must be done, but cannot any more, if not now, untill times return again, and tels the minuts backward, so that yesterday shall be reckoned in the portions of the future.

πρὸς τὸν τελευτῶσαν ἕκαστος κἂν σφόδρα ἐχθρὸς ἢ τὶς γίνεται φιλὸς τότε.

8. In

8. In the intervalls of sharper pains, when the sick man amasses together all the arguments of comfort and testimonies of Gods love to him, and care of him, he must needs find infinite matter of thanksgiving, and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his death-bed for all the blessings of his life, not onely in generall communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person: Such as are; [*In all my life time I never broke a bone, I never fell into the hands of robbers; never into publike shame, or into noysome diseases: I have not begd my bread, nor been tempted by great and unequall fortunes: God gave me a good understanding, good friends, or delivered me in such a danger, and heard my prayers in such particular pressures of my spirit.*] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of triall; for he that * gave me blessings in proportion to the state and capacities of my life, I hope also will do so in proportion to the needs of my sickness, and my death-bed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into Greece; and *Cyrus* made a handsom prayer upon the tops of the mountains, when by a phantasme he was warned of his approaching death. *Receive* [*O God*] *my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celestiall signes and prophetic notices, whereby*

thou

thou haſt ſignified to me what I ought to do and what I ought not: I preſent alſo very great thanks that I have perceived and acknowledged your care of me, and have never exalted my ſelf above my condition for any proſperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death, ſuch as my life hath been. But that of *Philagrius* in *Gregory Nazianzen* is eucharisticall, but it relates more eſpecially to the bleſſings and advantages which are accidentally conſequent to ſickneſſe. *I thank thee O Father and maker of all thy children, that thou art pleaſed to bleſſe and to ſanctifie us even againſt our wils, and by the outward man purgeſt the inward, and leadeſt us through croſſe wayes to a bleſſed ending, for reaſons beſt known unto thee.*] However when we go from our hoſpitall and place of little intermediall reſt in our journey to heaven, it is fit that we give thanks to the *major domo* for our entertainment. When theſe parts of religion are finiſhed, according to each mans neceſſity, there is nothing remaining of perſonall duty to be done alone, but that the ſick man act over theſe vertues, by the renewings of devotion, and in the way of prayer; and that is to be continued as long as *life*, and *voice*, and *reaſon* dwell with us.

SECT.

SECT. X.

Acts of charity by way of prayer and ejaculation, which may also be used for thanksgiving, in case of recovery.

O My soul thou hast said unto the Lord, thou art my Lord: my goodnesse extendeth not to thee: But to the saints that are in the earth, and to the excellent in whom is all my delight. The Lord is the portion of my inheritance and of my cup, thou maintainest my lot.

Psal.16. e,&c.

As for God, his way is perfect: the word of the Lord is tried, he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.

Psal.18. 30,31.

Be not thou far from me O Lord: O my strength, haste thee to help me.

Deliver my soul from the sword, my darling from the power of the dog, save me from the lions mouth: and thou hast heard me also from among the horns of the Unicorns.

I will declare thy Name unto my brethren, in the midst of the Congregation will I praise thee.

Ye that fear the Lord, praise the Lord ye sons [of God] Glorifie him and fear before him all ye sons [of men. For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but

but when he cryed unto him he heard. Ps. 22. 19

As the hart panteth after the water brooks, so longeth my soul after thee O God.

My soul thirsteth for God, for the living God, when shall I come and appear before the Lord.

O my God, my soul is cast down within me; all thy waves and billows are gone over me: as with a sword in my bones I am reproached: yet the Lord will command his loving kindness in the day time, and in the night his song Psal. 42. shall be with me, and my prayer unto the God of my life.

Blesse ye the Lord in the congregations, even the Lord from the fountains of Israel: My mouth shall shew forth thy righteousnesse Psal. 68 and thy salvation all the day, for I know not 26. & the numbers thereof. Psal. 71.

I will go in the strength of the Lord God, I will make mention of thy righteousnesse, even of thine onely. O God thou hast taught me from my youth. And hitherto have I declared thy wondrous works. But I will hope continually, and will yet praise thee more Psal. 71. and more.

Thy righteousnesse, O God is very high, who hast done great things. O God who is like unto thee? thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depth of the earth.

Thou shalt encrease thy goodnesse towards ibid. me, and comfort me on every side.

My lips shall greatly rejoyce when I sing unto thee. And my soul which thou hast redeemed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed

blessed be his glorious name for ever; and let
Psal.72 the whole earth be filled with his glory. Amen. Amen.

I love the Lord, because he hath heard my voice, and my supplication. The sorrows of death compassed me, I found trouble and sorrow. Then called I upon the name of the Lord, O Lord I beseech thee deliver my soul.
Psal.116 Gracious is the Lord and righteous, yea our God is merciful.

The Lord preserveth the simple, I was brought low, and he helped me Return to thy rest O my soul, the Lord hath dealt bountifully with thee. For thou hast delivered my
ibid. soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the death of his saints; O Lord, truly I am thy
ibid. servant, I am thy servant and the son of thine handmaid, thou shalt loose my bonds.

He that loveth not the Lord Jesus, let him be accursed.

O that I might love thee, as well as ever any creature loved thee. He that dwelleth in love dwelleth in God. There is no fear in love.

The prayer.

O Most Gracious and eternal God and loving Father, who hast powred out thy bowels upon us, and sent the son of thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of thy divine mercies, O be pleased to inflame my heart with a holy charity; towards thee and all the world. Lord I forgive all that ever

ever have offended me and beg that both they and I may enter into the poſſeſſion of thy mercies, and feel a gracious pardon from the ſame fountain of grace: and do thou forgive me all the acts of ſcandall, whereby I have provoked or tempted, or leſſened, or diſturbed any perſon; Lord, let me never have my portion amongſt thoſe that divide the union, and diſturb the peace, and break the charities of the Church, and Chriſtian communion; And though I am fallen into evil times, in which Chriſtendom is divided by the names of an evil diviſion, yet I am in charity with all Chriſtians, with all that love the Lord Jeſus, and long for his coming: and I would give my life to ſave the ſoul of any of my brethren; and I humbly beg of thee that the publike calamity of the ſeverall ſocieties of the Church, may not be imputed to my ſoul, to any evil purpoſes.

II.

LOrd preſerve me in the unity of the holy Church, in the love of God, and of my neighbours; let thy grace inlarge my heart to remember, deeply to reſent, faithfully to uſe, wiſely to improve, and humbly to give thanks to thee for all thy favours, with which thou haſt enriched my ſoul, and ſupported my eſtate, and preſerved my perſon, and reſcued me from danger, and invited me to goodneſſe in all the dayes and periods of my life. Thou haſt led me thorow it with an excellent conduct: and I have gone aſtray after the manner of men: but my heart is towards thee. O do unto thy ſervant as thou uſeſt to do unto

those that love thy Name: let thy truth comfort me, thy mercy deliver me, thy staffe support me, thy grace sanctifie my sorrow, and thy goodnesse pardon all my sins: thy Angels guide me with safety in this shadow of death, and thy most holy Spirit lead me into the land of righteousnesse, for thy Names sake which is so comfortable, and for Jesus Christ his sake, our Dearest Lord and most Gracious Saviour. Amen.

CHAP. V.

Of visitation of the sick: or the assistance that is to be done to dying persons, by the ministery of their Clergy Guides.

SECT. I.

GOd who hath made no new Covenant with dying persons distinct from the Covenant of the living hath also appointed no distinct Sacraments for them, no other manner of usages, but such as are common to all the spirituall necessities of living and healthfull

full persons. In all the dayes of our religion, from our baptisme to the resignation and delivery of our soul, God hath appointed his servants to minister to the necessities, and eternally to blesse, and prudently to guide, and wisely to judge concerning souls; and the Holy Ghost that *anointing from above*, descends upon us in severall effluxes, but ever by the ministeries of the Church. *Our heads* are anointed with that sacred unction Baptisme (not in ceremony, but in reall and proper effect) *our foreheads* in confirmation, *our hands* in ordinations; *all our senses* in the visitation of the sick, and all by the ministery of especially deputed and instructed persons; and we who all our life time derive blessings from the fountains of grace, by the channels of Ecclesiastical ministeries, must do it then especially, when our needs are most pungent and actuall. 1. We cannot give up our names to Christ, but the Holy man that ministers in religion must enroll them and present the persons, and consigne the grace: when we beg for Gods Spirit, the Minister can best present our prayers, and by his advocation hallow our private desires, and turn them into publike and potent offices. 2. If we desire to be established and confirmed in the grace and religion of our Baptisme, the Holy man, whose hands were anointed by a speciall ordination to that and its symbolical purposes, layes his hands upon the Catechumen and *the anointing from above* descends by that ministery. 3. If we would eat the body and drink the blood of our Lord, we must addresse our selves to the Lords Table, and he that stands there to blesse and to minister, can reach it forth, and feed thy soul; and without

his miniſtery thou canſt not be nouriſhed with that heavenly feaſt, nor thy body conſigned to immortality, nor thy ſoul refreſhed with the Sacramentall bread from heaven, except by ſpirituall ſuppletories, in caſes of neceſſity and an impoſſible communion. 4. If we have committed ſins, the ſpirituall man is appointed to reſtore us, and to pray for us, and to receive our confeſſions, and to enquire into our wounds, and to infuſe oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands muſt reconcile us, and give us peace; they are our appointed comforters, our inſtructers, our ordinary Judges; *and in the whole:* what the children of Iſrael beg'd of *Moſes*, that *God would no more ſpeak to them alone, but by his ſervant Moſes*, leſt they ſhould be conſumed, God in compliance with our infirmities hath of his own goodneſſe eſtabliſhed as a perpetuall law in all ages of Chriſtianity; that God will ſpeak to us by his *Miniſters*, and our ſolemn prayers ſhall be made to him by *their* advocation, and his bleſſings deſcend from heaven by *their* hands, and our offices return thither by *their* preſidencies, and our repentance ſhall be managed by *them*, and our pardon in many degrees miniſtred by *them*; God comforts us by their Sermons, and reproves us by their Diſcipline, and cuts off ſome by their ſeverity, and reconciles others by their gentleneſſe, and relieves us by their prayers, and inſtructs us by their diſcourſes, and heals our ſickneſſes by their interceſſion, preſented to God and united to Chriſts advocation; and in all this, *they are no cauſes*, but *ſervants of the will*

Exod. 20. 19.

will of God, instruments of the Divine Grace and order, *stewards and dispensers* of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptisme, are also to cary us to our grave, and to take care that our end be as our life was, or should have been; and therefore, it is established as an Apostolical rule; *Is any man sick among you, let him send for the Elders of the Church, and let them pray over him, &c.* The sum of the duties and offices respectively implied in these words is in the following rules.

ὅτιον πὲρ αἰῶνα δεδώκατε, τοιαυτὴν καὶ τελευτὴν δοῦναι. *Xenoph.* περὶ παιδ. *lib.* 8.

Jam. 5. 14.

SECT. II.

Rules for the manner of visitations of sick persons.

1. LEt the Minister of religion be sent to, not onely against the agony of death, but be advised with in the whole conduct of the sicknesse; for in sicknesse indefinitely, and therefore *in every sicknesse*, and therefore in such which are not mortall, which end in health, which have no agony, or finall temptations, S. *James* gives the advise: and the sick man being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest as they fear the Embalmer; or the Sextons spade; and love not to converse with him, unlesse he can converse

with no man else; and think his office so much to relate to the other world, that he is not to be treated with, while we hope to live in this; and indeed that our religion be taken care of, onely when we die; and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his reason is useless, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped; but in a condition to need it hugely. He cannot be called upon to confesse his sins; and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of reason or religion, and no man can tell what is likely to be his fate; or if he does, he cannot prophecie good things concerning him, but evil; Let the spiritual man come when the sick man can be conversed withall, and instructed; when he can take medicine and amend; when he understands, or can be taught to understand the case of his soul, and the rules of his conscience; and then his advice may turn into advantage; It cannot otherwise be useful.

2. The entercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him and dismisse him civilly, and desire to see his face no more; To dresse a soul

ſoul for funeral is not a work to be diſpatched at one meeting: At once he needs a comfort, and anon ſomething to make him willing to die; and by and by he is tempted to impatience, and that needs a ſpecial cure, and it is a great work to make his confeſſions well, and with advantages; and it may be the man is careleſſe and indifferent, and then he needs to underſtand the evil of his ſin, and the danger of his perſon: and his caſes of conſcience may be ſo many and ſo intricate, that he is not quickly to be reduced to peace; and one time the holy man muſt pray, and another time he muſt exhort; a third time adminiſter the holy Sacrament; and he that ought to watch all the periods and little portions of his life, leſt he ſhould be ſuprized and overcome, had need be watched when he is ſick, and aſſiſted, and called upon, and reminded of the ſeveral parts of his duty, in every inſtant of his temptation. This article was well provided for among the Eaſterlings; for the Prieſts in their viſitations of a ſick perſon did abide in their attendance and miniſtery for ſeven dayes together. The want of this makes the viſitations fruitleſſe and the calling of the Clergy contemptible, while it is not ſuffered to imprint its proper effects upon them that need it in a laſting miniſtery.

3. S. *James* adviſes that when a man is ſick he ſhould ſend for *the elders*: one ſick man for many Preſbyters; and ſo did the Eaſtern Churches, they ſent for ſeven: and like a college of Phyſitians they miniſtred ſpiritual remedies, and ſent up prayers like a quire of ſinging Clerks. In cities they might do ſo, James 5. 14. Gabriel in 4 ſent. diſt. 23.

while the Christians were few and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to be Pagans, and were baptized, it grew to be an impossible felicity, unless in few cases, and to some more eminent persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent, if they neglect it.

4. Whether they be many or few that are sent to the sick person, let the Curate of his Parish or his own Confessor be amongst them that is, let him not be wholly advised by strangers who know not his particular necessities; but he that is the ordinary Judge, cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past; and it is a matter of suspicion when we decline his judgement that knowes us best, and with whom we formerly did converse, either by choice or by law, by private election or publike constitution. It concerns us then to make severe and profitable judgements, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesses more then relieve our necessities.

5. When the Ministers of religion are come; first let them do their ordinary offices, that is, pray for grace to the sick man, for patience, for resignation, for health (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle; and therefore the minister is to be sent for, not while the case is desperate, but before the sickness is come to its *crisis* or period.) Let him discourse concerning the causes of

of ſickneſſe, and by a general inſtrument move him to conſider concerning his condition. Let him call upon him to ſet his ſoul in order, to trim his lamp, to dreſſe his ſoul, to renew acts of grace by way of prayer, to make amends in all the evils he hath done, and to ſupply all the defects of duty, as much as his paſt condition requires, and his preſent can admit.

6. According as the condition of the ſickneſs, or the weakneſſe of the man is obſerved, ſo the exhortation is to be leſs and the prayers more, becauſe the life of the man was his main preparatory, and therefore if his condition be full of pain and infirmity, the ſhortneſſe and ſmall number of his own acts is to be ſupplied by the act of the Miniſters and ſtanders by; who are in ſuch caſes to ſpeak more to God for him, then to talk to him. For the prayer of the righteous when it is fervent hath a promiſe to prevail much in behalf of the ſick perſon. But exhortations muſt prevail with their own proper weight, not by the paſsion of the Speaker. But yet this aſsiſtance by way of prayers is not to be done by long offices, but by *frequent*, and *fervent*, and *holy*: in which offices, if the ſick man joyns, let them be ſhort and apt to comply with his little ſtrength, and great infirmities; if they be ſaid in his behalf without his conjunction, they that pray may prudently uſe their own liberty, and take no meaſures, but their own devotions and opportunities and the ſick mans neceſſities. James 5. 16.

When he hath made this general addreſſe and preparatory entrance to the work of many dayes and periods, he may deſcend to particulars by the following inſtruments and diſcourſes.

SECT. III.

Of ministring in the sick mans confession of sins and repentance.

THe first necessity that is to be served is that of repentance, in which the Ministers can in no way serve him but by first exhorting him to *confession of his sins*, and declaration of the state of his soul. For unlesse they know the manner of his life, and the degrees of his restitution, either they can do nothing at all, or nothing of advantage, and certainty: His discourses like *Jonathans* arrows, may shoot short, or shoot over, but not wound where they should, nor open those humours that need a lancet or a cautery. To this purpose the sick man may be reminded.

Arguments and exhortations to move the sick man to confession of sins.

Prov. 28 13. 1. That God hath made a special promise to confession of sins. *He that confesseth his sins and forsaketh them shall have mercy:* and *if we confesse our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousnesse.*
1. John 1. 9.

2. * That confession of sins is a proper act and
3. introduction to repentance. * That when the Jews being warned by the sermons of the *Baptist* repented of their sins, they confessed
4. their sins to *John* in the susception of Baptism.
Matth. 3. * That the converts in the dayes of the Apostles

stles returning to Christianity instantly declared their faith, and their repentance, by confession and *declaration of their deeds* which they then renounced, abjured, and confessed to the Apostles. * That confession is an act of many vertues together. * It is the gate of repentance, * an instrument of shame and condemnation of our sins, * *a glorification of God*, so called by *Joshuah* particularly in the case of *Achan*, * an acknowledgement that God is just in punishing; for by confessing of our sins, we also confesse his justice, and are assessors with God in this condemnation of our selves. * That by such an act of judging our selves we escape the more angry judgement of God. S. *Paul* expressly exhorting us to it upon that very inducement. * That confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of *godly sorrow*, and an integral or constituent part of that grace, which together with *faith*, makes up the whole duty of the Gospel. * That in all ages of the Gospel, it hath been taught and practised respectively, that all the penitent made confessions proportionable to their repentance, that is, publike or private, general or particular. * That God by testimonies from heaven, that is, by his word, and by a consequent rare peace of conscience hath given approbation to this holy duty. * That by this instrument those whose office it is to apply remedies to every spiritual sickness, can best perform their offices, * that it is by all Churches esteemed a duty necessary to be done in cases of a troubled conscience. * That what is necessary to be done in one case, and

Acts 19 18 5. 6. 7. 8. 9. 10. 1 Cor. 11. 31. 11. 12. 13. 14. 15. 16.

convenient in all caſes is fit to be done by all
17. perſons. * That without confeſſion it cannot eaſily be judged concerning the ſick perſon whether his conſcience ought to be troubled or no, and therefore it cannot be certain that
18. it is not neceſſary. * That there can be no reaſon againſt it but ſuch as conſults with fleſh and blood, with infirmity and ſin, to all which
19. confeſſion of ſins is a direct enemy. * That now is that time when all the imperfections of his repentance and all the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a ſalu-
20. tary and medicinal confeſſion. * That S. *James* gives an expreſſe precept, that we Chriſtians ſhould confeſſe our ſins to each other, that is, Chriſtian to Chriſtian, brother to brother, the people to their Miniſter, and then he makes a ſpecification of that duty which a ſick man is to do when he hath ſent for the elders of the Church. * That in all this there is no force
21. lies upon him, but *if he hides his ſins he ſhall not be directed*, (ſo ſaid the Wiſe man) but ere long he muſt appear before the great Judge of men and Angels; and his Spirit will be more amazed and confounded to be ſeen among the Angels of light with the ſhadowes of the works of darkneſſe upon him, then he can ſuffer, by confeſſing to God in the preſence of him whom God hath ſent to heal him. How-

Si tacuerit quis percuſſus eſt & non egerit pœnitentiam, nec vulnus ſuum fratri & magiſtro voluerit confiteri, magiſter qui linguam habet ad curandum facile ei prodeſſe non poterit. Si enim erubeſcat ægrotus vulnu medico confiteri, quod ignorat medicina non curat S. Hieron. ad caput 10. Eccleſ. Si enim hoc fecerimus & reve-laverimus peccata noſtra, non ſolum Deo, ſed & his qui poſſunt mederi vulneribus noſtris atq; peccatis, delebuntur peccata noſtra. Origen hom. 17. in Lucam.

ever, it is better to be ashamed here, then to be confounded hereafter: a *pol pudere praestat quam pigere, totidem literis.* * That confession being in order to pardon of sins, it is very proper and analogical to the nature of the thing, that it be made there where the pardon of sins is to be administred; and that, of pardon of sins God hath made the Minister the publisher and dispenser; and all this is besides the accidental advantages wich accrue to the conscience; which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man the faults committed in secret. * That the Ministers of the Gospel are the *Ministers of reconciliation*, are commanded *to restore such persons as are overtaken in a fault*, and to that purpose, they come to offer their Ministery, if they may have cognizance of the fault and person. * That in the matter of prudence it is not safe to trust a mans self in the final condition and last security of a mans soul, a man being no good Judge in his own case. And when a duty is so useful in all cases, so necessary in some, and encouraged by promises Evangelical, by Scripture precedents, by the example of both Testaments; and prescribed by injunctions Apostolical and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of dutie, and the Analogie to the power Ministerial, and the very necessities of every man; he that for stubbornnesse or sinful shamefac'dnesse, or prejudice, or any other criminal weaknesse shall decline to do it in the dayes of his danger, when the vanities of the world are worn off, and all affection to sin are wearied,

a Plaut. Trinumm. ii. 22. Tam facile & promtum est superos contemnere testes Si mortalis idem nemo sciat. Juv. Sat. 13. 23.

24.

and

and the sin it self is pungent and grievous, and that we are certain we shal not escape shame for them hereafter, unlesse we be ashamed of them here, and use all the proper instruments of their pardon; this man I say is very neer death, but very far off *from the kingdom of heaven.*

Qui homo culpam admisit in se nullus est tam parvi pretij quin pudeat, quin purget sese *Plaut. Aulul.*

2. The spirituall man will find in the conduct of this duty, many cases and variety of accidents, which will alter his course and forms of proceedings. 1. Most men are of *a rude indifferency*, apt to excuse themselves, ignorant of their condition, abused by evil principles, content with a generall and indefinite confession, and if you provoke them to it by the foregoing considerations, lest their spirits should be a little nneasie, or not secured in their own opinions, will be apt to say, *They are sinners, as every man hath his infirmity, and he as well as any man; But God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels, or they have fought on the right side; and God be mercifull to them for they are sinners.* But you shall hardly open their brest further; and to enquire beyond this, would be to do the office of an accuser.

Verum hoc se amplectitur uno Hoc amat, hoc laudat, matronam nullam ego tango. Hor. Ser. l. 1. sat. 2.

3 But which is yet worse; there are very many persons, who have been so used to an habituall course of a constant intemperance, or dissolution in any other instance, that the crime is made naturall and necessary, and the conscience hath digested all the trouble, and the man thinks himself in a good estate, and never reckons any sins, but those which are the egressions and passings beyond his ordinary and daily drunkennesse. This happens in the

the cases of drunkenneſſe, and intemperate eating, and idleneſſe, and uncharitableneſſe, and in lying and vain jeſtings, and particularly in ſuch evils which the lawes do not puniſh, and publike cuſtoms do not ſhame, but which are countenanced by potent ſinners, or evil cuſtoms, or good nature, and miſtaken civilities.

Inſtruments by way of conſideration, to awaken a careleſſe perſon, and a ſtupid conſcience.

IN theſe and the like caſes, the ſpirituall man muſt awaken the Lethargy, and prick the conſcience by repreſenting to him. 1. * That Chriſtianity is a holy and a ſtrict religion. 2. * That many are called but few are choſen. * That the number of them that are to be ſaved are but very few in reſpect of thoſe that are to deſcend into ſorrow and everlaſting darkneſſe. * That we have covenanted with God in baptiſme, to live a holy life. * That the meaſures of holineſſe in Chriſtian religion are not to be taken by the evil proportions of the multitude, and common fame of looſer and leſſe ſevere perſons, becauſe *the multitude* is that which *does not enter into heaven*, but *the few, the elect*, the holy ſervants of Jeſus. * That every habituall ſin does amount to a very great guilt in the whole, though it be but in a ſmall inſtance. * That if the righteous ſcarcely be ſaved, then

then there will be no place for the righteous and the ſinner to appear in, but places of horror and amazement. * That confidence hath deſtroyed many ſouls, and many have had a ſad portion who have reckoned themſelves in the Calendar of Saints. * That the promiſes of heaven are ſo great, that it is not reaſonable to think that every man, and every life, and an eaſie religion ſhall poſſeſſe ſuch infinite glories. * That although heaven is a gift, yet there is a great ſeverity and ſtrict exacting of the conditions on our part to receive that gift. * That ſome perſons who have lived ſtrictly for 40. years together, yet have miſcarried by ſome one crime at laſt, or ſome ſecret hypocriſie, or a latent pride, or a creeping ambition, or a phantaſtic ſpirit; and therefore much leſſe can they hope to receive ſo great portions of felicities, when their life hath been a continuall declination from thoſe ſeverities which might have created confidence of pardon and acceptation, through the mercies of God and the merits of Jeſus. * That every good man ought to be ſuſpicious of himſelf, and in his judgement concerning his own condition to fear the worſt, that he may provide for the better. * That we are commanded to work out our ſalvation with fear & trembling. * That this precept was given with very great reaſon, conſidering the thouſand thouſand wayes of miſcarrying.

Apud Surium, die 27. Sept.

* That S. *Paul* himſelf, and S. *Arſenius*, and S. *Elzearius*, and divers other remarkable Saints had at ſome times great apprehenſions of the dangers of failing of *the mighty price of their high calling*. * That the ſtake that is to be ſecured is of ſo great an intereſt, that

that all our industry, and all the violences we can suffer in the prosecution of it are not considerable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who professe themselves servants of the institution and servants of the law and discipline of Jesus will find, that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. * That the laws of society and civility, and the voices of my company are as ill *judges* as they are *guides*; but we are to stand or fall by his sentence, who will not consider or value the talk of idle men, or the persuasion of wilfully abused consciences; but of him, who hath felt our infirmity in all things, *but sin*, and knowes where our failings are unavoidable, and where and in what degree they are excusable; but never will endure a sin should seize upon any part of our love, and deliberate choice, or careless cohabitation. * That *if our conscience accuse us not, yet are we not hereby justified, for God is greater then our consciences.* 1 John 3. 20. * That they who are most innocent have their consciences most tender and sensible. 1 Cor. 4. 4. * That scrupulous persons are alwayes most religious, and that to feel nothing, is not a signe *of life* but *of death*. * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publike and private, words and thoughts, actions and designes are equally discernable. * That a lukewarme person is onely secured in his own thoughts, but very unsafe in the event, and despised by God. * That we live in an Age in which that which is called and esteemed *a holy life*, in the dayes of the Apostles and holy primi-

primitives would have been esteemed *indifferent*, *sometimes scandalous*, and *alwayes cold*. That what was a truth of God then, is so now; and to what severities they were tyed, for the same also we are to be accountable; and heaven is not now an easier purchase then it was then. * That if he will cast up his accounts, even with a superficial eye, Let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it? and how many and great sins have stained his course of life, and until he enters into a particular scrutinie, let him only revolve in his minde what his general course hth been; and in the way of prudence, let him say, whether it was laudable and holy, or onely indifferent and excusable; and if he can think it onely *excusable*, and so as to hope for pardon by such suppletories of faith, and arts of persuasion, which he and others use to take in, for auxiliaries to their unreasonable confidence, then he cannot but think it very fit that he search into his own state, and take a Guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his accesse fairer when he shall be called before the dreadfull Tribunal of Christ in the clouds. For if he can be confident upon the stock of an *unpraised*, or a *looser* life, and should dare to venture upon wilde accounts, without order, without abatements, without consideration, without conduct, without fear, without scrutinies

Illi mors gravis incubat qui notus nimis omnibus ignotus moritur sibi.

nies and confeſsions, and inſtruments of amends or pardon, he either knows not his danger, or cares not for it; and little underſtands how great a horrour that is, that a man ſhould reſt his head for ever upon a cradle of flames, and lye in a bed of ſorrows, and never ſleep, and never end his groans, or the gnaſhing of his teeth.

This is that which ſome ſpiritual perſons call *a wakening the ſinner by the terrours of the law*, which is a good analogie or Tropical expreſsion to repreſent the threatnings of the Goſpel, and the dangers of an incurious and a ſinning perſon: but we have nothing elſe to do with *the terrours of the law*; for, *Bleſſed be God*, they concern us not; the terrours of the law were the intermination of curſes upon all thoſe that ever broke any of the leaſt Commandements; *once*, or *in any inſtance*: And to it *the righteouſneſſe of faith* is oppoſed: *The terrors of the law* admitted no repentance, no pardon, no abatement; and were ſo ſevere, that God never inflicted them at all according to the letter, becauſe he admitted all to repentance, that deſired it with a timely prayer, unleſſe in very few caſes, as of *Achan*, or *Corah*, *the gatherer* of ſticks upon the Sabbath-day, or the like: but the ſtate of threatnings in the Goſpel is very fearful, becauſe the conditions of avoiding them are eaſie and ready, and they happen to evil perſons after many warnings, ſecond thoughts, frequent invitations to pardon and repentance, and after one entire pardon conſigned in Baptiſm: and in this ſenſe it is neceſſary that ſuch perſons as we now deal withall ſhould be inſtructed concerning their danger.

4. When

4. When the ſick man is either of himſelf, or by theſe conſiderations ſet forward with purpoſes of repentance, and confeſsion of his ſins in order to all its holy purpoſes, and effects, then the Miniſter is to aſsiſt him in the underſtanding the number of his ſins, that is, the ſeveral kinds of them, and the various manners of prevaricating the divine commandments; for as for the number of the particulars in every kinde, he will need leſſe help; and if he did, he can have it no where but in his own conſcience, and from the witneſſes of his converſation: Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to his minde, which either by publike fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent and forward to confeſſe all that are ſet before him or offered to his ſight at a half face, then he may be complyed withall in all his innocent circumſtances, and his conſcience made placid and willing, and he be drawn forward by good nature and civilitie, that his repentance in all the parts of it, and in every ſtep of its progreſſe and emanation, may be as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to do the work of religion, it enters by the door of his will and choice, and will paſſe on toward conſummation, by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good natur'd and civil way; let the Miniſter take care that by

by ſome way or other the work of God be ſecured; and if he will not underſtand, when he is ſecretly prompted, he muſt be hollowed to, and aſked in plain interrogatives concerning the crime of his life. He muſt be told of the evil things that are ſpoken of him in markets and exchanges, the proper temptations and accuſtomed evils of his calling and condition, of the actions of ſcandal, and in all thoſe actions which were publike, or of which any notice is come abroad, let care be taken that the right ſide of the caſe of conſcience be turned toward him; and the errour truly repreſented to him, by which he was abuſed; as the injuſtice of his contracts, his oppreſſive bargains, his rapine & violence; and if he hath perſwaded himſelf to think well of a ſcandalous action, let him be inſtructed and advertiſed of his folly and his danger.

7. And this advice concerns the Miniſter of religion to follow without partialitie or fear, or intereſt: in much ſimplicity and prudence, and hearty ſincerity; having no other conſideration, but that the intereſt of the mans ſoul be preſerved, and no caution uſed, but that the matter be repreſented with juſt circumſtances, and civilities fitted to the perſon with prefaces of honour and regard; but ſo that nothing of the duty be diminiſhed by it, that the introduction do not ſpoil the ſermon, and both together ruine *two ſouls* [of *the ſpeaker* and *the hearer.*] For it may ſoon be conſidered; if the ſick man be a poor or an indifferent perſon in ſecular account, yet his ſoul is equally dear to God, and was redeemed with the ſame higheſt price, and therfore to be highly regarded: and there is no temptation,

but

but that the ſpirituall man may ſpeak freely without the allayes of intereſt, or fear, or miſtaken civilities; but if the ſick man be a Prince, or a perſon of eminence or wealth, let it be remembred it is an ill expreſſion of reverence to his authority; or of regard to his perſon, to let him periſh for the want of an honeſt, and juſt, and a free homily.

Let the ſick man in the ſcrutiny of his conſcience and confeſſion of his ſins, be carefully reminded to conſider thoſe ſins which are onely condemned *in the court of conſcience*, and no where elſe. For there are certain ſecrecies and retirments, places of darkneſſe, and artificiall veils, with which the Devil uſes to hide our ſins from us, and to incorporate them into our affections by a conſtant uninterrupted practiſe, before they be prejudiced
1. or diſcovered. 1. There are many ſins which have reputation and are accounted honour, as *fighting a duel, anſwering a blow with a blow, carrying armies into a neighbour countrey, robbing with a navy, violently ſeizing upon a king-*
2. *dom.* 2. Others are permitted by law; as *Uſury* in all countreys; and becauſe every exceſſe of it is a certain ſin, the permiſſion of ſo ſuſpected a matter makes it ready for us,
3. and inſtructs the temptation. 3. Some things are not forbidden by lawes, as *lying* in ordinary diſcourſe, *jeering, ſcoffing, intemperate eating, ingratitude, ſelling too dear, circumventing another in contracts, importunate intreaties*, and *temptation of perſons to many inſtances of ſin, pride,*
4. and *ambition.* 4. Some others do not reckon the ſin againſt God, if the lawes have ſeized upon the perſon; and many that are impriſoned for debt, think themſelves diſobliged from

from payment; and when they pay the penalty, think they owe nothing for the ſcandal and diſobedience. 5. Some ſins are thought not conſiderable, but go under the title of ſins of infirmity, or inſeparable accidents of mortality; ſuch as *idle thoughts, fooliſh talking, looſer revellings, impatience, anger*, and all the events of evil company. 6. Laſtly, many things are thought to be no ſins; ſuch as miſpending of their time, whole dayes or moneths of uſeleſſe and impertinent imployment, long gaming, winning mens money in greater portions, cenſuring mens actions, curioſity, æquivocating in the prices and ſecrets of buying and ſelling, rudeneſſe, ſpeaking truths enviouſly, doing good to evil purpoſes, and the like: Under the dark ſhadow of theſe unhappy, and fruitleſſe Yew-trees, the enemy of mankind makes very many to lie hid from themſelves, ſewing before their nakedneſſe the fig-leaves of popular and *idol reputation*, and *impunity*, *publike permiſſion*, *a temporall penalty*, *infirmity*, *prejudice*, and *direct errour in judgement*, and *ignorance*. Now in all theſe caſes the Miniſters are to be inquiſitive and obſervant, leſt the fallacy prevail upon the penitent to evil purpoſes of death or diminution of his good; and that thoſe things which in his life paſſed without obſervation, may now be brought forth and *paſſe under ſawes and harrows*, that is, the ſeverity and cenſure of ſorrow and condemnation.

9. To which I adde for the likeneſſe of the thing, that the *matter of omiſſion* be conſidered; for in them lies the bigger half of our failings; and yet in many inſtances they are undiſcerned, becauſe they very often *ſit down* by

by the conſcience, but *never upon it*; and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boyes*, and *hinde*s which they never had; it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the conſcience with omiſſions, I do not mean, receſſions or diſtances, from ſtates of eminency or perfection; for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence, yet that which is to be confeſſed and repented of, is omiſſion of duty in direct inſtances and matters of commandement, or collaterall, and perſonall obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of ſouls, and Preſidents of learning in publike charge; and by all others in their proportions.

10. The miniſters of religion muſt take care that the ſick mans confeſſion be as minute and particular as it can: and that as few ſins as may be, be entruſted to the generall prayer of pardon for all ſins: for by being particular and enumerative of the variety of evils which have diſordered his life, his repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinall; it hath in it more ſincerity, and makes a better judgement of the finall condition of the man; and from thence it is certain, the hopes of the ſick man can be more confident and reaſonable.

11. The ſpirituall man that aſſiſts at the repentance

repentance of the sick must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravation of the sorrow; Such as *frequency*, *long abode*, and *earnest choice* in acting them, *violent desires*, *great expense*, *scandall* of others, *dishonour to the religion*, *dayes of devotion* and *religious solemnities*, *holy places*, and *the degrees of boldnesse* and *impudence*, *perfect resolution*, and *the habit*. If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his contrition, and perfect his penitentiall sorrows, and facilitate his ablution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidentall condition; these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniencies.

11. The Minister in this duty of repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick mans former life. For there are some *people of one good thing*. Some are charitable to the poor out of kind-heartednesse, and the same good-nature makes them easie and compliant with drinking persons, and they die with drink, but cannot live with charity: and their alms it may be shall deck their monument, or give them the reward of loving persons, and the poor mans thanks for alms, and procure many temporall blessings,

Nunc si depositum non inficiatur amicus si reddat veteremque tota ærugine follem, Prodigiosa fides & Thuscis digna libellis. *Juven. sat.* 13.

bleſſings, but it is very ſad that the reward ſhould be all ſpent in this world: ſome are rarely juſt perſons, and punctuall obſervers of their word with men, but break their promiſes with God, and make no ſcruple of that. In theſe and all the like caſes, the ſpirituall man muſt be carefull to remark, that *good proceeds from an intire and integrall cauſe, and evil from every part*: That one ſickneſſe can make a man die; but he cannot live and be called a ſound man, without an intire health; and therefore if any confidence ariſes upon that ſtock, ſo as that it hinder the ſtrictneſs of the repentance, it muſt be allayed with the repreſentment of this ſad truth; *That he who reſerves one evil in his choice, hath choſen an evil portion*, and *colliquintida and death is in the pot*: and he that worſhips the God of Iſrael with a frequent ſacrifice, and yet upon the anniverſary will *bow in the houſe of Venus*, and loves to ſee the follies and the nakedneſſe of *Rimmon*, may eat part of the fleſh of the ſacrifice, and fill his belly, but ſhall not be refreſhed by the holy cloud ariſing from the altar, or the dew of heaven deſcending upon the myſteries.

12. And yet the Miniſter is to eſtimate, that one (or more good things) is to be an ingredient into his *judgement, concerning the ſtate of his ſoul*, and the capacities of his reſtitution, and admiſſion to the peace of the Church; and according as the excellency and uſefulneſſe of the grace hath been, and according to the degrees and the reaſons of its proſecution, ſo abatements are to be made in the injunctions and impoſitions upon the penitent. For every vertue is one degree of approach to God; and though in reſpect of the acceptation,

acceptation, it is equally none at all, that is, it is as certain a death if a man dies with one mortall wound, as if he had twenty, yet in ſuch perſons who have ſome one or more excellencies, though not an intire piety, there is naturally a neerer approach to the eſtate of grace, then in perſons who have done evils and are eminent for nothing that is good. But in making judgement of ſuch perſons, it is to be inquired into and noted accordingly, why the ſick perſon was ſo eminent in that one good thing; whether *by choice* and apprehenſion of his duty, or whether it was a vertue from which *his ſtate of life miniſtred nothing to dehort or diſcourage him*, or whether it was onely *a conſequent of his naturall temper and conſtitution.* If *the firſt*, then it ſuppoſes him in the neighbourhood of the ſtate of grace, and that in other things he was ſtrongly tempted. *The ſecond* is a felicity of his education, and an effect of providence. *The third* is a felicity of his nature and a gift of God in order to ſpirituall purpoſes. But yet of every one of theſe, advantage is to be made. If the conſcience of his duty was the principle, then he is ready formed to entertain all other graces upon the ſame reaſon, and his repentance muſt be made more ſharp and penall; becauſe he is convinced to have done againſt his conſcience in all the other parts of his life; but the judgement concerning his finall ſtate ought to be more gentle, becauſe it was a huge temptation that hindred the man and abuſed his infirmity: but if either *his calling* or *his nature* were the parents of the grace, he is in the ſtate of *a morall man*, (in the juſt and proper meaning of the word) and to be

handled accordingly: that vertue disposed him rarely well to many other good things, but was no part of the grace of sanctification; and therefore the mans repentance is to begin anew, for all that; and is to be finished in the returns of health, if God grants it, but if he denies it, it is much, very much the worse for all that sweet natur'd vertue.

13. When the confession is made, the spirituall man is to execute the office of a *Restorer* and a *Judge* in the following particulars and manner.

SECT. IIII.

Of the ministring to the restitution and pardon, or reconciliation of the sick person, by administring the Holy Sacrament.

Gal. 6. 1 IF *any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meeknesse.* That's the *Commission:* and *Let the Elders of the Church pray over the sick man, and* Jam. 5. 15. *if he have committed sins, they shall be forgiven him,* that's the *effect* of his power and his ministery. But concerning this, some few things are to be considered.

1. 1. It is the office of the Presbyters and Ministers of religion to declare publike criminals and scandalous persons to be such, that when the leprosie is declared, the flock may avoid the infection and then the man is excommunicate; when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his society, and *not to bid him God speed*, not to eat and celebrate *Synaxes* and *Church-meetings* with

with such who are declared criminal and dangerous: and therefore *excommunication* is in a very great part, the act of the Congregation and communities of the faithfull, and S. *Paul* said to the Church of the Corinthians, that *they had inflicted the evil* upon the incestuous person; that is, by excommunicating him: all the acts of which, are, as they are subjected in the people, acts of *caution* and *liberty*, but no more acts of direct, proper *power* or *jurisdiction*, then it was when the scholers of *Simon Magus* left his chair and went to hear S. *Peter*. But as they are actions of the Rulers of the Church, so they are *declarative*, *ministerial* and *effective too by morall causality*, that is, by *perswasion*, and *discourse*, by *argument*, and *prayer*, by *homily*, and *materiall representment*, by reasonableness of *order*, and the *superinduced necessities* of men; though not by any reall change of state *as to the person*, nor by diminution of his right, or violence to his condition. 1 Cor. 5. 5, 12, 13 2 Cor. 2. 6.

2. He that *baptises*, and he that *ministers the Holy Sacrament*, and he that *prayes*, does holy offices of great advantage, but in these also, just as in the former he exercises no jurisdiction or preheminence after the manner of secular authority; and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man; and he that for the like reason refuseth to give him the Communion, preserves the sacredness of the mysteries 2.

Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo sed in nomine Patris, Filij, & Spiritus Sancti peccata dimittuntur: isti rogant, divinitas donat. *S. Ambr. de spir. S. l. 3. c. 19*

myſteries, and does charitie to the undiſpoſed man, to deny that to him which will do him miſchief; and this is an act of ſeparation juſt as it is for a friend or Phyſitian to deny water to an Hydropic perſon, or Italian wines to a hectic feaver, or as if *Cato* ſhould deny to ſalute *Bibulus*, or the *Cenſor* of maners to do countenance to a wanton and vitious perſon: and though this thing was expreſſed by words of power, ſuch as *ſeparation*, *abſtention*, *excommunication*, *depoſition*, yet theſe words we underſtand by the thing it ſelf, which was notorious and evident, to be matter of prudence, ſecurity and a free, unconſtrained diſcipline; and they paſſed into power by conſent and voluntary ſubmiſsion; having the ſame effect of conſtraint, fear and authority, which we ſee in ſecular juriſdiction, not becauſe *eccleſiaſtical diſcipline* hath a natural proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to do* ſo upon the intereſt of two or three *Chriſtian graces*.

3. In purſuance of this caution and proviſion the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorrow, and canonical puniſhments which they tyed the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himſelf by his ſin, and the Church having declared it when ſhe could take notice of it, he is bound to repent, to make him capable of pardon with God, and to prove that he is penitent, he is to do ſuch actions, which the Church in the vertue and purſuance of repentance ſhall accept as a teſtimony of it, ſuffi-

ſufficient to inform her; for as ſhe could not binde at all (in this ſence) till the crime was publike, though the man had bound himſelf in ſecret: ſo neither can ſhe ſet him free till the repentance be as publike as the ſin; or ſo as ſhe can note it and approve it: Though the man be free as to God by his internal act, yet as the publication of the ſin was accidental to it, and the Church cenſure conſequent to it, ſo is the publication of repentance and conſequent abſolution extrinſecal to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the Jews did, (though in other inſtances and expreſſions) and do to this day to their prevaricating people; and the Eſſenes in their aſſemblies; and private Colleges of ſcholars, and publike Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificial authority in their ſuperiours, and ſo to ſecure order, and government by their own obedience and voluntary ſubordination, which is not eſſential and of proper juriſdiction in the ſuperiour; and the band of it is not any coercitive power, but the denying to communicate ſuch benefits which they ſeek in that communion and fellowſhip.

4. Theſe I ſay were introduced *in the ſpeciall manners and inſtances* by poſitive authority, and have not a divine authority *commanding them*; but there is a divine power that verefies them, and makes theſe ſeparations effectual and formidable: for becauſe they are *declarative* and *miniſterial* in the ſpirituall man, and ſuppoſe a delinquencie and demerit in the other, and a ſin againſt God, our bleſſed Savi-

our hath declared, that what *they binde in earth ſhall be bound in heaven*, that is in plain ſignification; The ſame ſins and ſinners which the Clergie condemns in the face of their aſſemblies, the ſame is condemned in heaven before the face of God; and for the ſame reaſon too. Gods law hath ſentenced it, and theſe are the preachers and publiſhers of his law, by which they ſtand condemned; and theſe laws are they that condemn the ſin, or acquit the penitent *there* and *here*; *whatſoever they binde here ſhall be bound there*, that is, the ſentence of God *at the day of judgement* ſhall ſentence the ſame men whom the Church does rightly ſentence here; it is ſpoken in the future [*it ſhall be bound in heaven*] not but that the ſinner is firſt bound there, or firſt abſolved there; but becauſe all *binding and looſing* in the interval is imperfect and relative to the day of judgement; the day of the great ſentence: therefore it is ſet down in the time to come, and ſayes this only; The Clergie are tyed by the word and laws of God to condemn ſuch ſins and ſinners; and that you may not think it ineffective, becauſe after ſuch ſentence the man lives and growes rich, or remains in health and power, therefore be ſure it ſhall be verified in the day of judgement. This is hugely agreeable with the words of our Lord, and certain in reaſon; for that the miniſter does nothing to the final alteration of the ſtate of the mans ſoul by way of

Summum futuri judicii præjudicium eſt, ſi quis ita deliquerit ut a communicatione orationis & conventus & omnis ſancti commercii relegetur.

Tertul. de pœnit. c. 39.

Atq; hoc idem innuitur per ſummam Apoſtoli cenſuram, in reos maximi criminis, ſit ἀνάθεμα μαραν ἀθά, id eſt, excommunicatus majori excommunicatione: Dominus veniet: ſcil. ad judicandum eum ad quod judicium hæc cenſura Eccleſiæ eſt relativa, & in ordine. Tum demum pœna dabit; ad quam niſi reſipiſcat, hic conſignatur.

ſentence is demonſtratively certain, becauſe he cannot binde a man, but ſuch as hath bound himſelf, and who is bound in heaven by his ſin before his ſentence in the Church: as alſo be-becauſe the binding of the Church is meerly accidental, and upon publication only; and when the man repents he is abſolved before God, before the ſentence of the Church, upon his contrition and dereliction only; and if he were not, the Church could not abſolve him: The conſequent of which evident truth is this, that whatſoever impoſitions the Church officers impoſe upon the criminal, they are to avoid ſcandal, to teſtifie repentance, and to exerciſe it, to inſtruct the people, to make them fear, to repreſent the act of God, and the ſecret and the true ſtate of the ſinner; and although they are not eſſentially neceſſary to our pardon, yet *they are become neceſſary when the Church hath ſeized upon the ſinner by publike notice of the crime*; neceſſary (I ſay) for the *removing the ſcandal*, and *giving teſtimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promiſes of pardon, as they are publiſhed by him that is commanded to preach them to all them that repent: and therefore although it cannot be neceſſary as to the obtaining pardon, that the Prieſt ſhould *in private* abſolve a ſick man from *his private ſins*, and there is *no looſing* where there was *no precedent binding*, and he that was only bound before God, can before him onely be looſed; yet as to confeſs ſins to any Chriſtian in private may have many good ends, and to confeſs them to a Clergy-man may have many more; ſo to hear Gods ſentence at the mouth of the Miniſters, *pardon* pronounced by Gods embaſſador, is of huge comfort to them, that cannot otherwiſe

be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the dayes of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministery, being an act of prudence and charity, and therefore relative to changing circumstances it hath been and in many cases *may*, and in some *must* be rescinded and altered; the time of separation may be lengthned and shortned, the condition made lighter or heavier, and for the same offence the Clergy man is deposed, but yet admitted to the communion, for which one of the people who hath no office to lose, is denyed the benefit of communicating; and this sometimes when he might lawfully receive it; and a private man is *separate* when a multitude or a prince is not, cannot, ought not; and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostacie, in which the Councel of Arles denyed absolution, unless they received and gave publike satisfaction by acts of repentance; and some other Councels denyed at any time to do it to such persons) according as seemed fitting to the present necessities of the Church: all which particulars declare it to be no part of a divine commandment, that any man should be denyed to receive the Communion if he desires it, and if he be in any probable capacitie of receiving it.

Arelat. 3.

Vide Concil. & Cyprian ep. 73.

6. Since the separation was an act of libertie and a direct negative, it followes that the restitution was a meer doing that which they refused formerly, and to give the holy Com-

Communion was the formality of abſolution, and all the inſtrument and the whole matter of reconcilement, *the taking off the puniſhment, is the pardoning of the ſin*; for this without the other is but a word; and if this be done I care not whether any thing be ſaid or no. *Vinum Dominicum miniſtratoris gratia eſt*: is alſo true in this ſence: to give the chalice and cup is the grace and indulgence of the Miniſter; and when that is done the man hath obtained the peace of the Church; and to do that is all the abſolution the Church can give; and they were vain diſputes which were commenced ſome few ages ſince, concerning *the forms of abſolution*, whether they were *indicative* or *optative*, by way of *declaration*, or by way of *ſentence*; for at firſt they had no forms at all; but they ſaid a prayer, and after the manner of the Jews laid hands upon the penitent, when they prayed over him, and ſo admitted him to the holy Communion; for ſince the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices* and *miniſteries* reſpectively, neither could they have any abſolution, but to admit them thither from whence formerly they were forbidden; whatſoever ceremonie or forms did ſignifie, this was ſuperinduced and arbitrary, alterable and accidental, it had variety, but no neceſsity.

7. The practiſe conſequent to this is, that if the penitent be bound by the poſitive cenſures of the Church, he is to be reconciled upon thoſe conditions which the laws of the Church tye him to, in caſe he can perform them; if he cannot, he can no longer be prejudiced by the cenſure of the

Church, which had no relation but to the people, with whom the dying man is no longer to converſe; for whatſoever relates to God, is to be tranſacted in ſpirituall wayes, by contrition, and internall graces; and the mercy of the Church is ſuch, as to give him her peace and her bleſſing upon his undertaking to obey her injunction, if he ſhall be able; which injunctions if they be declared by publike ſentence, the Miniſter hath nothing to do in the affairs but to remind him of his obligation, and reconcile him, that is, give him the Holy Sacrament.

Cauſ. 6. Q. 6 & 7.

8. If the penitent be not bound by publike ſentence, the Miniſter is to make his repentance as great, and his heart as contrite as he can; to diſpoſe him by the repetition of acts of grace in the way of prayer, and in reall and exteriour inſtances where he can, and then to give him the Holy Communion in all the ſame caſes, in which he ought not to have denied it to him in his health, that is, even in the beginnings of ſuch a repentance, which by humane ſignes he beleeves to be reall and holy; and after this, the event muſt be left to God. The reaſon of the rule depends upon this; Becauſe there is no Divine commandement directly forbidding the Rulers of the Church to give the Communion to any Chriſtian that deſires it, and profeſſes repentance of his ſins. And all Church diſcipline in every inſtance, and to every ſingle perſon was impoſed upon him by men, who did it according to the neceſſities of this ſtate and conſtitution of our affairs below; but we who are but Miniſters and delegates of pardon and condemnation,

nation, muſt reſigne and give up our judgement when the man is no more to be judged by the ſentences of man, and by the proportions of this world, but of the other; to which if our reconciliation does advantage, we ought in charity to ſend him forth with all the advantages he can receive; for he will need them all: and therefore the Nicene Councel commands, that no man be deprived of this *neceſſary paſport* in the article of his death, and calls this *the ancient and canonicall law of the Church*: and to miniſter it, onely ſuppoſes the man in the communion of the Church, not alwayes in the ſtate, but ever in the poſſibilities of ſanctification. They who in the article and danger of death were admitted to the communion, and tied to penance if they recovered (which was ever the cuſtome of the ancient Church, unleſſe in very few caſes) were but in the threſhold of repentance, in the commencement and firſt introductions to a devout life: and indeed then it is a fit miniſtery, that it be given in all the periods of time in which the pardon of ſins is working, ſince it is the Sacrament of that great myſtery, & the exhibition of that blood *which is ſhed for the remiſſion of ſins.*

Can 13. vide etiam Conc. Ancyr. c. 6 Autela 2. c. 12.

O ſacrum convivium in quo Chriſtus ſumitur, recolitur memoria paſſi nis ejus, mens impletur gratia & futuræ gloriæ nobis pignus datur.

9. The Miniſter of religion ought not to give the Communion to a ſick perſon, if he retains the affection to any ſin, and refuſes to diſavow it, or profeſſe repentance of all ſins whatſoever, if he be required to do it. The reaſon

Ita vide ut profit illis ignoſci quo ad pœnam ipſe Deus deduxit; quod ad me attinet non ſum crudelis, ſed vereor ne quod remiſero patiar. Tryphæna dixit apud Petronium.

reaſon is, becauſe it is a certain death to him, and an increaſe of his miſery if he ſhall ſo prophane the body and blood of Chriſt, as to take it into ſo unholy a breaſt, where Sathan reignes, and ſin is principall, and the Spirit is extinguiſhed; and Chriſt loves not to enter, becauſe he is not ſuffered to inhabite. But when he profeſſes repentance and does ſuch acts of it as his preſent condition permits, he is to be preſumed to intend heartily what he profeſſes ſolemnly; and the Miniſter is onely the Judge of outward act, and by that onely he is to take information concerning the inward. But whether he be ſo or no, or if he be, whether that be timely, and effectuall and ſufficient toward the pardon of ſins before God, is another conſideration, of which we may conjecture here, but we ſhall know it at doomſday. The ſpirituall man is to do his miniſtery by the rules of Chriſt, and as the cuſtoms of the Church appoint him; and after the manner of men; the event is in the hands of God, and is to be expected not directly and wholly according to his miniſtery; but to the former life, or the timely * *internall repentance* and amendment; of which I have already given accounts. Theſe miniſteries are acts of order and great aſſiſtances, but the ſum of affairs does not relie upon them. And if any man puts his whole repentance upon this

Sæviquoque & implacabiles Domini crudelitatem ſuam impediuntſi quando penitentia fugitivos reduxit. deditijs hoſtibus parcimus.

Quæcunque ergo de pœnitentia jubendo dicta ſunt, non ad exteriorem ſed ad interiorem referenda ſunt, ſine qua nullus unquam Deo reconciliari poterit Gratian. de penit. d. 1. Quiſquando.

this time, or all his hopes upon theſe miniſteries, he will find them and himſelf to fail.

10. It is the Miniſters office to invite ſick and dying perſons to the Holy Sacrament; ſuch whoſe lives were fair, and laudable, and yet their ſickneſſe ſad and violent, making them liſt-leſſe and of ſlow deſires, and ſlower apprehenſions; that ſuch perſons who are in the ſtate of grace, may loſe no accidentall advantages of ſpirituall improvement, but may receive into their dying bodies the ſymboles and great conſignations of the reſurrection, and into their ſoules the pledges of immortality; and may appear before God their Father in the union, and with the impreſſes and likeneſſe of their elder Brother. But if the perſons be of ill report, and have lived wickedly, they are not to be invited, becauſe their caſe is hugely ſuſpicious, though they then repent and call for mercy; but if they demand it, they are not to be denied; onely let the Miniſter in generall repreſent the evil conſequents of an unworthy participation; and if the penitent will judge himſelf unworthy let him ſtand candidate for pardon at the hands of God, and ſtand or fall by that unerring and mercifull ſentence; to which his ſeverity of condemning himſelf before men, will make the eaſier and more hopefull addreſſe. And the ſtricteſt among the Chriſtians, who denied to reconcile lapſed perſons after baptiſme, yet acknowledged that there were hopes reſerved in the court of heaven for them, though not here; ſince we who are eaſily deceived by the pretences of a reall return, are tied to diſpenſe Gods graces as he hath given us commiſſion, *with fear and trembling*, and without 1 Cor. 2.3.

too

too forward confidences, and God hath mercies which we know not of, and therefore because we know them not, such persons were referred to Gods Tribunal, where he would finde them, if they were to be had at all.

11. When the holy Sacrament is to be administred, let the exhortation be made proper to the mystery; but fitted to the man; that is, that it be used for the advantages of faith or love, or contrition; let all the circumstances and parts of the Divine love be represented; all the mysterious advantages of the blessed Sacrament be declared, * That it is the bread which came from heaven, * That it is the representation of Christs death to all the purposes and capacities of faith, * and the real exhibition of Christs body and blood to all the pupoſes of the Spirit, * That it is the earnest of the resurrection, * and the seed of a glorious immortality, * That as by our cognation to the body of the *first Adam* we took in death, so by our union with the body of the *second Adam*, we shall have the inheritance of life; for *as by Adam came death, so by Christ cometh the resurrection of the dead*, * That if we being worthy Communicants of these sacred pledges be presented to God with Christ within us, our being accepted of God is certain even for the sake of his well beloved that dwells within us, * That this is the Sacrament of the body which was broken for our sinnes, of that blood which purifies our souls, by which *we are presented to God pure and holy, in the beloved*, * That now we may ascertain

1 Cor. 15. 22.

tain our hopes and make our faith confident: for *he that hath given us his Son, how ſhould not he with him give us all things elſe?* Upon theſe or the like conſiderations, the ſick man may be aſsiſted in his addreſſe, and his faith ſtrengthened, and his hope confirmed, and his charity be enlarged. Rom. 8. 32.

12. The manner of the ſick mans reception of the holy Sacrament hath in it nothing differing from the ordinary ſolemnities of the Sacrament, ſave onely that abatement is to be made of ſuch accidentall circumſtances, as by the lawes or cuſtomes of the Church healthfull perſons are obliged to; ſuch as faſting, kneeling, &c. though I remember that it was noted for great devotion in the Legate that died at Trent, that he cauſed himſelf to be ſuſtained upon his knees, when he received the *viaticum* or the holy Sacrament before his death, and it was greater in *Hunniades* that he cauſed himſelf to be carried to the Church, that there he might receive *his Lord*, in his *Lords houſe*; and it was recorded for honour, that *William* the pious Arch-Biſhop of *Bourges*, a ſmall time before his laſt agony, ſprang out of his bed at the preſence of the holy Sacrament, and upon his knees and his face recommended his ſoul to his Saviour. But in theſe things no man is to be prejudiced or cenſured. Vide me of holy living Chap. 4. Sect. 10. & Hiſt. of the life of Jeſus, Part. 3. Diſc. 18.

13. Let not the holy Sacrament be adminiſtred to dying perſons, when they have no uſe of reaſon to make that duty acceptable, and the myſteries effective to the purpoſes of the ſoul. For the Sacraments and ceremonies of the goſpel operate not without the concurrent actions and moral influences of the ſuſcipient.

To

To infuse the chalice in to the cold lips of the Clinick may disturb his agony, but cannot relieve the soul, which onely receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister, in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any wayes senseless and uncapable of humane and reasonable acts, are to be assisted onely by prayers; for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of Ministring to the sick person by the Spiritual man, as he is the Physitian of souls.

1. IN all cases of receiving confessions of sick men, and the assisting to the advancement of repentance, the Minister is to apportion to every kinde of sin such spiritual remedies which are apt to mortifie and cure the sin, such as abstinence from their occasions, and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes: and although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty,

duty, yet where they are medicinall they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returnes to health he is to receive particular advices; and this advice was inserted into the penitential of England in the time of *Theodore* Arch-Bishop of Canterbury, and afterward adopted into the Canon of all the Western Churches. Caus. 26. q. 7. ab infirmis.

2. The proper temptations of sick men for which a remedie is not yet provided: are *unreasonable fears*, and *unreasonable confidences*, which the Minister is to cure by the following considerations.

Considerations against unreasonable fears of not having our sins pardoned.

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace and a continual observation of their actions, and the parts of a lasting repentance, many times overact their tenderneſſe, and turn their caution into scruple, and care of their duty into inquiries after the event, and askings after the counsels of God, and the sentences of doomsday.

He that asks of the standers by, or of the Minister, whether they think he shall be saved or damned, are to be answered with the words of pity and reproof. Seek not after new light for the searching into the privatest records of God; look as much as you list into the pages of revelation; for they concern your duty; but

but the event is registred in heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared by the Father of mercies; we have light enough to tell our duty; and *if we do that* we need not fear what the issue will be; and *if we do not*, let us never look for more light, or inquire after Gods pleasure concerning our souls, since we so little serve his ends in those things where he hath given us light. But yet this I adde, that as pardon of sins in the old Testament was nothing but removing the punishment which then was temporal, and therefore many times they could tell if their sins were pardoned, and concerning pardon of sins they then had no fears of conscience, but while the punishment was on them, for so long indeed it was unpardoned, and how long it would so remain it was matter of fear, and of present sorrow: Besides this, in the Gospel, pardon of sins is another thing. *Pardon of sins is a sanctification: Christ came to take away our sin by turning every one of us from our iniquities.* And there is not in the nature of the thing any expectation of pardon, or signe or signification of it, but so far as the thing it self discovers it self; As we hate sin and grow in grace, and arrive at the state of holinesse, which is also a state of repentance and imperfection; but yet of sincerity of heart and diligent endeavour, in the same degree we are to judge concerning the forgivenes of sins; for indeed that is the *Evangelical forgivenesse*, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records: forgivenesse of sins is not a secret sentence, a word or a record

Matth. 9. 6.

Acts 3. 26.

cord: but it is a state of change and effected upon us; and upon our selves we are to look for it, to read it, and understand it. We are *onely to be curious of our duty*, and confident of the Article of remission of sins, and the conclusion of these premises will be, that we shall be full of hopes of a prosperous resurrection: and our fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be wafted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right chanel, and steere by a perfect compasse, and look up to God, and call for his help, and do our own endeavour. There are very many reasons why men ought not to despair: and there are not very many men that ever go beyond a hope, till they passe into possession; if our fears have any mixture of hope, that is enough to enable and to excite our duty, and if we have a strong hope, when we cast about, we shall finde reason enough to have many fears: *let not this fear weaken our* * *hands*, and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after baptisme: and those confidences which some men glorie in, are not reall supports or good foundations. The fearing man is the safest, and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all

Est modus gloriandi in conscientia ut noveris fidem tuam esse sinceram, spem tuam esse certam. *Auguſt. Pſal.* 149.

* Una est nobilitas, argumentumq; coloris
Ingenui, timidas non habuisse manus.

all his life time, he talked of the terrours of death, and death is the king of terrours: and therefore it is no ſtrange thing if then he be hugely afraid: if he be not it is either a great felicity or a great preſumption: but if he wants ſome degree of comfort or a greater degree of hope, let him be refreſhed by conſidering.

1 Tim. 1. 15. Ezek. 33. 11. Luke 15. 7. 1 John 2. 1. 1 Cor. 5. 20.

1. *That Chriſt came into the world to ſave ſinners.* 2. That *God delights not in the confuſion and death of ſinners.* 3. That *in heaven there is great joy at the converſion of a ſinner.* 4. That Chriſt is a perpetual *advocate* daily interceding with his Father for our pardon. 5. That God uſes infinite arts, inſtruments and devices to reconcile us to himſelf. 6. That *he prayes us to be in charity with him*, and to be forgiven. 7. That he ſends Angels to keep us from violence, and evil company, from temptations and ſurprizes; and his holy Spirit to guide us in holy wayes, and his ſervants to warn us and reminde us perpetually; and therefore ſince certainly he is ſo deſirous to ſave us, as appears by h s word, by his oaths, by his very nature, and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his Majeſty, and perſeverance in them. 8. That the covenant of the Goſpel is a covenant of grace, and of repentance, and being eſtabliſhed with ſo many great ſolemnities and miracles from heaven, muſt ſignifie a huge favour, and a mighty change of things, and therefore that repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of ſignification, and a large extenſion of parts, under the

the protection of *all which* persons are safe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shall not enter into the *same state of glory*, but that we shall not go into *the same degrees*. (9) That although forgiveness of sins is consigned to us in Baptism, and that this Baptism is but once, and cannot be repeated, yet forgiveness of sins is the grace of the gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our Baptisme; For then we enter into the condition of repentance; and *repentance* is not an indivisible grace, or a thing performed at once; but is working all our lives, and therefore so is our pardon, which ebbes and flowes according as we discompose or renew the decency of our Baptismall promises; and therefore it ought to be certain, that no man despair of pardon, but he that hath voluntarily renounced his Baptism, or willingly estranged himself from that covenant: He that sticks to it, and still professes the religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him, and give him confidence that he is not in an impossible state of salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose. 10. And then let him consider: the more he fears, the more he hates his sin, that is the cause of it, and the less he can be tempted to it, and the more desirous he is of heaven,

and

and therefore such fears are good instruments of grace, and good signes of a future pardon. 11. That God in the old law, although he made a Covenant of perfect obedience, and did not promise pardon at all after great sins, yet he did give pardon, and declared it so to them for their own, and for our sakes too: So he did to *David*, to *Manasses*, to the whole Nation of the Israelies ten times in the wilderneſſe, even after their Apostacies, and Idolatries; and in the Prophets, the mercies of God and his remissions of sins were largely preached; though in the Law God put on the robes of an angry Judge, and a severe Lord: but therefore in the Gospel, where he hath established the whole summe of affairs upon *faith* and *repentance*; if God should not pardon great sinners that repent after baptisme, with a free dispensation, the Gospel were far harder then the intolerable Covenant of the Law. 12. That if a Proselyte went into the Jewish communion and were circumcised and baptized, he entred into all the hopes of good things which God had promised, or would give to his people, and yet that was but *the Covenant of works*. If then the Gentile Proselytes by their circumcision and legall baptisme, were admitted to a state of pardon to last so long as they were in the Covenant, even after their admission; for sins committed against *Moses* law which they then undertook to observe exactly. In the Gospel which is the Covenant of Faith, it must needs be certain, that there is a great grace given, and an easier condition entred into, then was that of the Jewish law; and that is nothing else, but that abatement is made for our infirmities,

Ezek. 18.

Joel 2.

mities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withall, and fought with, and under discipline, and in the beginnings and progresses of mortification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins* by a perpetuall and daily ministery; and this they do, not onely in baptisme, but in all their offices to be administered afterwards: in the Holy Sacrament of the Eucharist which exhibits the Symbols of that blood *which was shed for pardon of our sins*, and therefore by its continued ministery and repetition declares that *all that while* we are within the ordinary powers and usuall dispensations of pardon, even so long as we are in any probable dispositions to receive that Holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keyes, which if it extends to private sins, sins done in secret, it is certain it does also to publike; but this is a greater testimony of the certainty of the remissibility of our greatest sins; for publike sins as they alwayes have a sting and a superadded formality of scandall and ill example, so they are most commonly the greatest; such as murder, sacriledge, and others of unconcealed nature, and unprivate actions; and if God for these worst of evils hath appointed an office of ease and pardon, which is and may daily be administred, that will be an uneasie pusillanimity, and fond suspicion of Gods goodnesse to fear, that our repentance shall be rejected, even although we have not committed the greatest, or the

moſt of evils. 14. And it was concerning baptized Chriſtians that Saint *John* ſaid, *If any man ſin we have an Advocate with the Father, and he is the propitiation for our ſins*; and concerning lapſed Chriſtians S. *Paul* gave inſtruction, that *if any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a man, in the ſpirit of meekneſſe, conſidering leſt ye alſo be tempted:* the Corinthian Chriſtian committed inceſt, and was pardoned; and *Simon Magus* after he was baptized offered to commit his own ſin of Simony, and yet Saint *Peter* bid him pray for pardon; and S. *James* tells, that *if the ſick man ſends for the Church, and they pray over him, and he confeſſe his ſins they ſhall be forgiven him.* 15. That onely one ſin is declared to be irremiſſible, *the ſin againſt the Holy Ghoſt, the ſin unto death*, as S. *John* calls it, for which *we are not bound to pray*, for all others we are: and certain it is, no man commits a ſin againſt the Holy Ghoſt, if he be afraid he hath, and deſires that he had not; for ſuch penitentiall paſſions are againſt the definition of that ſin. 16. That all the Sermons in the Scripture written to Chriſtians & Diſciples of Jeſus, exhorting men to repentance, to be afflicted, to mourn and to weep, to confeſſion of ſins, are ſure teſtimonies of Gods purpoſe and deſire to forgive us, even when we fall after baptiſme; and if our fall after baptiſme were irrecoverable, then *all preaching were in vain, and our faith were alſo vain*, and we could not with comfort rehearſe the Creed, in which as ſoon as ever we profeſſe Jeſus to have died for our ſins, we alſo are condemned by our own conſcience of a ſin that ſhall not be forgiven; and then all exhortations, and comforts,

sorts, and fasts, and disciplines were useless and too late; if they were not given us before we can understand them; for most commonly as soon as we can we enter into the regions of sin; For we commit *evil actions* before we understand, and together with our understanding they begin to be imputed. 17. That if it could be otherwise, infants were very ill provided for in the Church who were baptized, when they have no stain upon their brows, but the misery they contracted from *Adam*; and they are left to be Angels for ever after, and live innocently in the midst of their ignorances and weakness, and temptations, and the heat and follies of youth; or else to perish in an eternall ruine: we cannot think or speak good things of God, if we entertain such evil suspicions of the mercies of the Father of our Lord Jesus. 18. That *the long-sufferance and patience of God* is indeed wonderfull; but therefore it leaves us in certainties of pardon, so long as there is possibilitie to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother seventy times seven times, and yet all that is but like the forgiving a hundred pence for his sake who forgives us ten thousand talents; for so the Lord professed that he had done to him that was his servant and his domestic. 20. That if we can forgive a hundred thousand times, it is certain God will do so to us; Our Blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgements inflicted upon the sinners, wise and good men and Presidents of Religion have declared their

sense to be, that God spent all his anger, and made it expire in that temporall misery; and so it was supposed to have been done in the case of *Ananias*; but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their scandalous crimes deserved to be given over to Sathan to be buffetted, yet had hopes to be saved in the day of the Lord. 22. That God glories in the titles of mercy and forgivenesse, and will not have his appellatives so finite and limited as to expire in one act, or in a seldome pardon. 23. That mans condition were desperate and like that of the falling Angels, equally desperat, but unequally oppressed, considering our infinite weaknesses, and ignorances, (in respect of their excellent understanding and perfect choice) if he could be admitted to no repentance after his infant Baptisme: and if he may be admitted to one, there is nothing in the Covenant of the Gospel but he may also to a second, and so for ever as long as he can repent, and return and live to God in a timely religion. 24. That every man is a sinner: *In many things we offend all,* and *if we say we have no sin we deceive our selves*; and therefore either all must perish, or else there is mercy for all; and so there is, upon this very stock, because *Christ died for sinners, and God hath comprehended all under sin that he might have mercy upon all.* 25. That if ever God sends temporall punishments into the world with purposes of amendment, and if they be not all of them certain consignations to hel; and, unlesse every man that breaks his leg, or in punishment loses a child, or wife be certainly

James 3.2. 1 Joh. 1.8. Rom. 11.32.

tainly damned, it is certain that God in these cases is angry and loving, chastises the sin, to amend the person, and smites that he may cure, and judges that he may absolve. 26. That he that *will not quench the smoaking flax, nor break the bruised reed*, will not tie us to perfection, and the lawes and measures of heaven upon earth; and if in every period of our repentance he is pleased with our duty, and the *voyce of our heart*, and *the hand of our desires*, he hath told us plainly that he will not onely pardon all the sins of the dayes of our folly, but the returns and surprises of sins in the dayes of repentance, if we give no way, and allow no affection, and give no peace to any thing that is Gods enemy; *all the past sins*, and *al the seldom returning* and *ever repented evils* being put upon the accounts of the Crosse.

An exercise against despair in the day of our death.

TO which may be added this short exercise, to be used for the curing the temptation to direct despair, in case that the hope and faith of good men be assaulted in the day of their calamity.

I consider that the ground of my trouble is my sin; and if it were not for that I should not need to be troubled; but the help that all the world looks for, is such as supposes a man to be a sinner. * Indeed if from my self I were to derive my title to heaven, then my sins were a just argument of despair; but now that they bring me to Christ, that they drive me to an appeal to Gods mercies, and to take

sanctuary in the Crosse, they ought not, they cannot infer a just cause of despair. * I am sure it is a stranger thing that God should take upon him hands and feet, and those hands and feet should be nailed upon a crosse, then that a man should be partaker of the felicities of pardon, and life eternall; and it were stranger yet, that God should do so much for man, and that a man that desires it, that labours for it, that is in life and possibilities of working his salvation, should inevitably misse that end, for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy, in pardoning sinners? If it be thought a great matter that I am charged with originall sin: I confesse I feel the weight of it in loads of temporall infelicities, and proclivities to sin. But I fear not the guilt of it, since I am baptized; and it cannot do honour to the reputation of Gods mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandement, no prohibition: But (blessed be God) it is ordered in just measures that, that originall evil which I contracted *without my will*, should be taken away *without my knowledge*; and what I suffered before I had a being, was cleansed before I had an usefull understanding. But I am taught to beleeve Gods mercies to be *infinite*, not onely *in himself*, but *to us*; for mercy is a *relative terme*, and we are its *correspondent*; of all the creatures which God made, we onely in a proper sense are the subjects of mercy and remission; Angels have more of *Gods*

bounty

bounty then we have, but *not ſo much of his mercy*; and beaſts have little rayes of his kindneſſe, and effects of his wiſdom and graciouſneſſe in petty donatives; but nothing of *mercy*; for they have no lawes, and therefore no ſins, and need no mercy, nor are capable of any: Since therefore man alone is the correlative or proper object and veſſell of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reaſon to hope that he will ſo forgive me that my ſins ſhall not hinder me of heaven; or becauſe it is a gift, I may alſo upon the ſtock of the ſame infinite mercy hope he will give heaven to me; and if I have it either upon the title of *giving*, or *forgiving*, it is alike to me, and will alike magnifie the glories of the Divine mercy. * And becauſe *eternall life is the gift of God*, I have leſſe reaſon to deſpair; for if my ſins were fewer, and my diſproportions towards ſuch a glory were leſſe, and my evenneſſe more, yet it is ſtill a gift, and I could not receive it, but as a free, and a gracious donative; and ſo I may ſtill; God can ſtill give it me; and it is not an impoſſible expectation to wait and look for ſuch a gift at the hands of *the God of mercy*; the beſt men deſerve it not, and I who am the worſt, may have it given me. * And I conſider, that God hath ſet no meaſures of his mercy, but that we be within the Covenant, that is, repenting perſons, endeavouring to ſerve him with an honeſt ſingle heart; and that within this Covenant there is a very great latitude, and variety of perſons, and degrees and capacities; and therefore that it cannot ſtand with the proportions of ſo infi-

Rom. 6.23.

nite a mercy that obedience be exacted to such a point (which he never expressed) unlesse it should be the least, and that to which all capacities though otherwise unequall are fitted, and sufficiently enabled. * But however *I* finde that the Spirit of God taught the writers of the New Testament to apply to us all in general, and to every single person in particular some gracious words which God in the Old Testament spake to one man upon a special occasion in a single and temporal instance: such are the words which God spake to *Joshuah*, *I will never fail thee nor forsake thee*, and upon the stock of that promise S. *Paul* forbids covetousnesse, and perswades contentednesse because those words were spoken by God to *Joshuah* in another case. If the gracious words of God have so great extension of parts, and intension of kinde purposes, then how many comforts have we upon the stock of all the excellent words which are spoken in the Prophets, and in the Psalms? and I will never more question whether they be spoken concerning me, having such an authentic precedent so to expound the excellent words of God; all the treasures of God which are in the Psalms are my own riches, and the wealth of my hope; there will I look, and whatsoever I can need, that I will depend upon: for certainly if we could understand it; that which is infinite (as God is) must needs be some such kinde of thing; it must go whither it was never sent, and signifie what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain where it makes afraid, and intend all when it

Hebr. 13. 5.

x rather "shine with its light, & "warm with its heat,

it warns one, and mean a great deal in a small word; and as the Sun passing to its Southern Tropic looks with an open eye upon his sunburnt Æthiopians, but at the same time sends light from its posterns and collateral influences from the backside of his beams, and sees the corners of the East, when his face tends towards the West, because he is a round body of fire, and hath some little images and resemblances of the infinite; so is Gods mercy; when it looked upon *Moses* it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manasses*, and might have restored *Judas*, if he would have had hope and used himself accordingly. * But as to my own case, I have sinned grievously and frequently. But I have repented it, but I have begged pardon, I have confessed it and forsaken it, I cannot undo what was done, and I perish if God hath appointed no remedie; if there be no remission: but then my religion falls together with my hope; and Gods word fails as well as I: but I believe the article of *forgivenesse of sins*; and if there be any such thing I may do well; for, I have, and do, and will do that which all good men call repentance, that is, I will be humbled before God, and mourn for my sin, and for ever ask forgivenesse, and judge my self, and leave it with haste, and mortifie it with diligence, and watch against it carefully; and this I can do but in the manner of a man, I can but mourn for my sins, as I apprehend grief in other instances; but I will rather choose to suffer all evils then to do one deliberate act of sin; I know my sins are greater then my sorrow, and too many for my memory, & too insinuating to be prevented by all my care; but I know also

Vidi, peccavi, pœnitui, naturæ cessi

that God knowes and pities my infirmities; and how far that will extend, I know not, but that it will reach so far as to satisfie my needs, is the matter of my hope. * But this I am sure of, that I have in my great necessity prayed humbly and with great desire, and sometimes I have been heard in kinde, and sometimes have had a bigger mercy instead of it, and I have the *hope of prayers*, and *the hope of my confession*, and *the hope of my endeavour*, and *the hope of many promises* and *of Gods essential goodnesse*; and I am sure that God hath heard my prayers and verified his promises in temporall instances: for he ever gave me sufficient for my life, and although he promised such supplies and grounded the confidences of them upon our *first seeking the kingdom of heaven and its righteousnesse*, yet he hath verified it to me, who have not sought it as I ought: But therefore I hope he accepted my endeavour, or will give his great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty piety. * And sometimes I have had some chearful visitations of Gods Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may passe; for that which was then a real cause of comfort is so still, if I could discern it; and I shall discern it when the veil is taken from my eyes, * (and blessed be God) I can still remember that there are *temptations to despair*; and they could not be temptations if they were not apt to perswade; and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they

they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair; *despair assents as firmly and strongly as faith it self*; but because it is a temptation, and despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence; and therefore although I have strong reasons to condemn my self, yet I have more reason to condemn my despair, which therefore is unreasonable, because it is a sin, and a dishonour to God, and a ruine to my condition; and verifies it self, if I do not look to it; for as the hypochondriac person that thought himself dead, made his dream true when he starved himself, because dead people eat not: so do despairing sinners lose Gods mercies by refusing to use, and to believe them. * And I hope it is a disease of judgement, not an intolerable condition that I am falling to, because I have been told so concerning others, who therefore have been afflicted, because they see not their pardon sealed after the manner of this world; and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fear and uncertainties, and our very living by faith and hope, is a life of mystery and secresie, the onely part of the manner of that life in which we shall live in the state of separation; and when a distemper of body or an infirmity of minde happens in the instances of such secret and reserved affairs, we may easily mistake the man-

ner of our notices for the uncertainty of the thing; and therefore it is but reason I should stay, till the state and manner of my abode be changed before I despair; there it can be no sin, nor error, here it may be both; and if it be *that*, it is *also this*; and then a man may perish for being miserable, and be undone for being a fool. In conclusion, my hope is in God, and I will trust him with the event, which I am sure *will be just*, and I hope *full of mercy*. * However, now I will use all the spiritual arts of reason and religion to make me more and more *to love God*, that if I miscarry, *Charity also shall fail*, and something that loves God shall perish, and be damned; which if it be impossible then I may do well.

These considerations may be useful to men of *little hearts* and of *great piety*; or if they be persons who have lived without infamy, or begun their repentance so late, that it is very imperfect, and yet so early that it was before the arrest of death. But if the man be a vitious person and hath persevered in a vitious life till his death-bed, these considerations are not proper. Let him inquire in the words of the first Disciples after Pentecost; *Men and brethren what shall we do to be saved?* and if they can but entertain so much hope as to enable them to do so much of their duty as they can for the present, it is all that can be provided for them; an inquirie in their case can have no other purposes of religion or prudence: and the Minister must be infinitely careful that he do not go about to comfort vitious persons with the comforts belonging to Gods elect, lest he prostitute holy things, and make them common, and his sermons deceitful,

ceitful, and vices be incouraged in others, and the man himself finde that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great fears of failing, but *very many* are tempted by confidence and presumption; the Ministers of religion had need be instructed with spiritual armour, to resist this fiery dart of the Devil, when it operates to evil purposes.

SECT. VI.

Considerations against Presumption.

I Have already enumerated many particulars to provoke a drowzy conscience to a scrutinie, and to a suspicion of himself, that by seeing cause to suspect his condition he might more freely accuse himself and attend to the necessities and duties of repentance; but if either before or in his repentance he grow too big in in his spirit, so as, either he does some little violence to the modesties of humilitie, or abate his care and zeal of his repentance, *the spiritual man* must allay his forwardnesse by representing to him. 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is soon dash'd and discountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but alwayes with the least reason, and the greatest danger; like children and young fellows

fellows whoſe confidence hath no other reaſon, but that they underſtand not their danger and their follies. 3. That *he that puts on his armour ought not to boaſt, as he that puts it off*; and the Apoſtle chides the Galatians, for *ending in the fleſh after they had begun in the ſpirit*: 4. that a man cannot think too meanly of himſelf, but very eaſily he may think too high. 5 That a wiſe man will alwayes in a matter of great concernment think the worſt, and a good man will condemn himſelf with hearty ſentence. 6. That humility and modeſty of *judgement* and of *hope*, are very good inſtruments to procure a mercie and a fair reception at the day of our death; but preſumption or bold opinions ſerve no end of God or man; and is alwayes imprudent, ever fatal, and of all things in the world is its own greateſt enemy; for the more any man preſumes, the greater reaſon he hath to fear. 7. That a mans heart is infinitely deceitful, unknown to it ſelf, not certain in his own acts, praying one way, and deſiring another, wandring and imperfect, looſe and various, worſhipping God and entertaining ſin, following what it hates, and running from what it flatters, loving to be tempted and betrayed, petulant like a wanton girle, running from, that it might invite the fondneſſe and enrage the appetite of the fooliſh young man or the evil temptation that followes it; cold and indifferent one while, and preſently zealous and paſſionate, furious and indiſcreet; not underſtood of it ſelf or any one elſe, and deceitful beyond all the arts and numbers of obſervation. 8. That it is certain we have highly ſinned againſt God, but we are not ſo certain that our repentance

is

is reall and effective, integral and ſufficient. 9. That it is not revealed to us whether or no the time of our repentance be not paſt, or if it be not, yet how far God will give us pardon; and upon what condition, or after what ſufferings or duties, is ſtill under a cloud. 10. That vertue and vice are oftentimes ſo neer neighbours, that we paſſe into each others borders without obſervation, and think we do juſtice when we are cruel, or call our ſelves liberal when we are looſe and fooliſh in expences; and are amorous when we commend our own civilities, and good nature. 11. That we allow to our ſelves ſo many little irregularities, that inſenſibly they ſwell to ſo great a heap, that from thence we have reaſon to fear an evil; for an army of frogs and flies may deſtroy all the hopes of our harveſt. 12. That when we do that which is lawful, and do all that we can in thoſe bounds we commonly and eaſily run out of our proportions. 13. That it is not eaſie to diſtinguiſh the vertues of our nature from the vertues of our choice; and we may expect the reward of *temperance*, when it is againſt our nature to be drunk; or we hope to have the coronet of virgins for our moroſe diſpoſition, or our abſtinence from marriage upon ſecular ends. 14. That it may be we call every little ſigh or the keeping a fifth-day the dutie of repentance, or have entertained falſe principles in the eſtimate, and meaſures of vertues; and contrarie to the Steward in that Goſpel, we write down fourſcore when we ſhould ſet downe but fifty. 15. That it is better to truſt the goodneſſe,

and

and justice of God with our accounts then to offer him large bits. 16. That we are commanded by Christ to *sit down in the lowest place*, till the Master of the house bids us sit up higher. 17. That *when we have done all that we can we are unprofitable servants*; and yet no man does all that he can do; and therefore is more to be despised and undervalued. 18. That the self-accusing Publican was justified rather then the thanksgiving and confident Pharisee. 19. That if *Adam* in Paradise, and *David* in his house, and *Solomon* in the Temple, and *Peter* in Christs family, and *Judas* in the College of Apostles, and *Nicholas* among the Deacons, and the Angels in heaven it self did fall so foully and dishonestly, then it is prudent advice that we *be not high minded, but fear*, and when we stand most confidently take heed lest we fall, and yet there is nothing so likely to make us fall as pride and great opinions; which ruined the Angels, which God resists, which all men despise, and which betrayes us into carelesnesse and a wretchlesse, undiscerning and an unwary spirit.

4. Now the main parts of the Ecclesiastical ministery are done; and that which remains is, that the Minister *pray over him*, and reminde him to do good actions, as he is capable, * to call upon God for pardon, * to put his whole trust in him, * to resigne himself to Gods disposing, * to be patient and even, * to renounce every ill word or thought, or undecent action which the violence of his sickness may cause in him, * to beg of God to give him his holy Spirit, to guide him in his agony,

agony, and * his holy Angels to guard him in his passage.

5. Whatsoever is besides this, concerns the standers by; that they do all their ministeries diligently, and temperately, * that they joyn with much charity and devotion in the prayer of the Minister, * that they make no outeries or exclamations in the departure of the soul, * and that they make no judgement concerning the dying person, by his dying quietly or violently, with comfort or without, with great fears or a cheerful confidence, with sense or without, like a lamb or like a lyon, with convulsions or semblances of great pain, or like an expiring and a spent candle; for these happen to all men, without rule, without any known reason, but according as God pleases to dispense the grace, or the punishment for reasons onely known to himself; Let us lay our hands upon our mouth, and adore the mysteries of the divine wisdome and providence, and pray to God to give the dying man rest and pardon, and to our selves grace to live well, and the blessing of a holy and a happy death.

SECT.

SECT. VII.

Offices to be ſaid by the Miniſter in his viſitation of the ſick.

IN the Name of the Father, of the Son and of the Holy Ghoſt.

Our Father which art in Heaven, &c.

Let the Prieſt ſay this prayer ſecretly.

O Eternal Jeſus, thou great lover of ſouls: who haſt conſtituted a miniſtery in the Church to glorifie thy Name, and to ſerve in the aſsiſtance of thoſe that come to thee, profeſsing thy diſcipline and ſervice; give grace to me the unworthieſt of thy ſervants, that I in this my miniſtery may purely and zealouſly intend thy glory, and effectually may miniſter comfort and advantages to this ſick perſon, (whom God aſſoil from all his offences) and grant that nothing of thy grace may periſh to him by the unworthineſſe of the Miniſter; but let thy Spirit ſpeak by me, and give me prudence and charity, wiſdom and diligence, good obſervation and apt diſcourſes, a certain judgement, and merciful diſpenſation, that the ſoul of thy ſervant may paſſe from this ſtate of imperfection, to the perfections of the ſtate of glory, thorough thy mercies, O Eternal Jeſus. Amen.

The

The Psalm.

OUt of the depths have I eryed unto thee O Lord: Lord hear my voice: let thine ears be attentive to the voice of my supplications. Psalm 130.

If thou Lord should mark iniquities: O Lord, who shall stand? but there is forgiveneſſe with thee, that thou mayeſt be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope: my soul waiteth for the Lord more then they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem his servants from all their iniquities.

Wherefore should I fear in the dayes of evil, when the wickedneſſe of my heels shall compaſſe me about? * No man can by any means redeem his brother, nor give to God a ranſome for him (for the redemption of their soul is precious, and it ceaſeth for ever) that he should still live for ever, and not see corruption. Psalm 49.

But wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others: but God will redeem my soul from the power of the grave, for he shall receive me.

As for me, I will behold thy face in righteouſneſſe: I shall be satisfied when I awake in thy likeneſſe.

Thou

Pſal. 16. 15. Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

Let us Pray.

ALmighty God, Father of mercies, the God of peace and comfort, of reſt and pardon, we thy ſervants though unworthy to pray to thee, yet in duty to thee and charity to our brother, humbly beg mercy of thee for him, to deſcend upon his body and his ſoul; One ſinner, O Lord, for another, the miſerable for the afflicted, the poor for him that is in need; but thou giveſt thy graces and thy favours by the meaſures of thy own mercies, and in proportion to our neceſſities; we humbly come to thee in the Name of Jeſus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the ſins of this thy ſervant, and to put them all upon the accounts of the Croſſe, and to bury them in the grave of Jeſus, that they may never riſe up in judgement againſt thy ſervant, nor bring him to ſhame and confuſion of face in the day of finall inquiry and ſentence. Amen.

II.

GIve thy ſervant patience in his ſorrows, comfort in this his ſickneſſe, and reſtore him to health if it ſeem good to thee, in order to thy great ends, and his greateſt intereſt. And however thou ſhalt determine concerning him in this affair, yet make his repentance perfect, and his paſſage, and his faith ſtrong, and his

his hope modeſt and confident, that when thou ſhalt call his ſoul from the priſon of the body, it may enter into the ſecurities and reſt of the ſons of God, in the boſome of bleſſedneſſe, and the cuſtodies of Jeſus. Amen.

III.

THou, O Lord, knoweſt all the neceſſities, and all the infirmities of thy ſervant, fortifie his ſpirit with ſpirituall joyes and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and enlarge his heart with deſires of being with thee, and of freedome from ſins, and fruition of God.

IV.

LOrd, let not any pain or paſſion diſcompoſe the order and decencie of his thoughts and duty; and lay no more upon thy ſervant then thou wilt make him able to bear, and together with the temptation do thou provide a way to eſcape; even by the mercies of a longer and a more holy life, or by the mercies of a bleſſed death, even as it pleaſeth thee, O Lord, ſo let it be.

V.

LEt the tenderneſſe of his conſcience, and the Spirit of God call to mind his ſins, that they may be confeſſed and repented of: becauſe thou haſt promiſed, that if we confeſſe our ſins, we ſhall have mercy: Let thy mighty grace draw out from his ſoul every root of bitter.

bitterneſſe, leſt the remains of the old man be accurſed with the reſerves of thy wrath; but in the union of the Holy Jeſus, and in the charities of God and of the world, and the communion of all the ſaints let this ſoul be preſented to thee blameleſſe and intirely pardoned, and thorowly waſhed through Jeſus Chriſt our Lord.

Here alſo may be inſerted the prayers ſet down after the Holy Communion is adminiſtred.

The Prayer of S. *Euſtratius* the Martyr to be uſed by the ſick or dying man, or by the Prieſts, or aſſiſtants in his behalf, which he ſaid when he was going to martyrdom.

I Will praiſe thee O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of my enemies, nor made my foes to rejoyce over me: and now let thy right hand protect me, and let thy mercy come upon me, for my ſoul is in trouble and anguiſh becauſe of its departure from the body. O let not the aſſemblies of its wicked and cruell enemies meet it in the paſſing forth, nor hinder me, by reaſon of the ſins of my paſſed life. O Lord be favourable unto me, that my ſoul may not behold the helliſh countenance of the ſpirits of darkneſſe, but let thy bright and joyfull Angels entertain it. Give glory to thy Holy Name and to thy Majeſty; place me by thy mercifull arm before thy ſeat of Judgement, and let not the hand of the prince

prince of this world snatch me from thy presence, or bear me into hell. Mercy sweet Jesu. Amen.

A Prayer taken out of the *Euchologion* of the Greek Church, to be said by or in behalf of people in their danger, or neer their death.

Βεβορβορωμένος ταῖς ἁμαρτίαις, &c.

I.

BEmired with sins and naked of good deeds, I that am the meat of worms cry vehemently in spirit; Cast not me wretch away from thy face; place me not on the left hand who with thy hands didst fashion me; but give rest unto my soul, for thy great mercy sake, O Lord.

II.

SUpplicate with tears unto Christ, who is to judge my poor soul, that he would deliver me from the fire that is unquenchable. I pray you all my friends and acquaintance make mention of me in your prayers, that in the day of Judgement I may find mercy at that dreadfull Tribunall.

III.

Then may the by-standers pray.

WHen in unspeakable glory thou dost come dreadfully to judge the whole world, vouchsafe O gracious Redeemer that this

this thy faithfull servant may in the clouds meet thee cheerfully. They who have been dead from the beginning, with terrible and fearfull trembling stand at thy Tribunall waiting thy just, O Blessed Saviour Jesus, None shall there avoid thy formidable and most righteous judgement. All Kings and Princes with servants stand together and hear the dreadfull voyce of the Judge condemning the people, which have sinned, into hell, from which sad sentence, O Christ deliver thy servant. Amen.

Then let the sick man be called upon to rehearse the Articles of his Faith; or if he be so weak he cannot, let him (if he have not before done it) be called to say *Amen*, when they are recited, or to give some testimony of his faith and confident assent to them.

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to confession; and all the parts of repentance, according to the foregoing rules; after which, he may pray this prayer of absolution.

OUr Lord Jesus Christ who hath given Commission to his Church in his Name, to pronounce pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlasting Kingdom,

Kingdom, to live with him for ever and ever. Amen.

Then let the sick man renounce all heresies, and whatsoever is against the truth of God, or the peace of the Church, and pray for pardon for all his ignorances and errors, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the dayes of his sickness be imployed with the former offices and exercises before described; and when the time drawes neer of his dissolution, the Minister may assist by the following order of recommendation of the soul.

I.

O Holy and most Gracious Saviour Jesus, we humbly recommend the soul of thy servant into thy hands, thy most mercifull hands; let thy Blessed Angels stand in ministery about thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

LOrd receive the soul of this thy servant; Enter not into judgement with thy servaant; spare him whom thou hast redeemed

with thy most precious blood, deliver him from all evil, and mischief; from the crafts and assaults of the Devil, from the fear of death, and from everlasting death, Good Lord deliver him. Amen.

III.

IMpute not unto him the follies of his youth, nor any of the errors and miscarriages of his life, but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disordered: Let none of his enemies imprint upon him any afflictive or evil phantasme; let him die in peace, and rest in hope, and rise in glory. Amen.

Vide Burnet de statu mortuorum.

IIII.

LOrd, we know and beleeve assuredly, that whatsoever is under thy custody, cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preserve the work of thy hands, rescue him from all evil, for whose sake thou didst suffer all evil: Take into the participation of thy glories him to whom thou hast given the seal of Adoption, the earnest of the inheritance of the Saints. Amen.

V.

LEt his portion be with *Abraham*, *Isaac*, and *Jacob*, with *Job* and *David*, with the Prophets and Apostles, with Martyrs and all thy holy Saints, in the arms of Christ, in the bosome

boſome of felicity, in the Kingdom of God to eternall ages. Amen.

Theſe following prayers are fit alſo to be added to the foregoing offices in caſe there be no communion or entercourſe; but prayer.

Let us Pray.

O Almighty and eternall God, there is no number of thy dayes or of thy mercies, thou haſt ſent us into this world to ſerve thee and to live according to thy lawes; but we by our ſins have provoked thee to wrath, and we have planted thorns and ſorrows round about our dwellings, and our life is but a ſpan long, and yet very tedious becauſe of the calamities that incloſe us in on every ſide: the dayes of our pilgrimage are few and evil: we have frail and fickly bodies, violent and diſtempered paſſions, long deſignes and but a ſhort ſtay, weak underſtandings, and ſtrong enemies, abuſed fancies, perverſe wils: O Dear God, look upon us in mercy and pity; let not our weakneſſes make us to ſin againſt thee, nor our fear cauſe us to betray our duty, nor our former follies provoke thy eternall anger, nor the calamities of this world vex us into tediouſneſſe of ſpirit and impatience; but let thy Holy Spirit lead us thorow this vally of miſery with ſafety and peace, with holineſs and religion, with ſpirituall comforts and joy in the Holy Ghoſt, that when we have ſerved thee in our generations, we may be gathered unto our Fathers, having the teſtimony of a

holy conſcience, in the communion of the Catholike Church, in the confidence of a certain faith, and the comforts of a reaſonable, religious and holy hope, and perfect charity with thee our God, and all the world; that neither death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height nor depth, nor any other creature may be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord. Amen.

II.

O Holy and moſt gracious Saviour Jeſus, in whoſe hands the ſouls of all faithfull people are laid up till the day of recompence, have mercy upon the body and ſoul of this thy ſervant, and upon all thy elect people who love the Lord Jeſus, and long for his coming. Lord refreſh the imperfection of their condition with the aids of the Spirit of grace, and comfort, and with the viſitation and guard of Angels, and ſupply to them all their neceſſities known onely unto thee; let them dwell in peace and feel thy mercies, pitying their infirmities, and the follies of their fleſh, and ſpeedily ſatisfying the deſires of their ſpirits; and when thou ſhalt bring us all forth in the day of Judgement, O then ſhew thy ſelf to be our Saviour Jeſus, our Advocate, and our Judge. Lord then remember that thou haſt for ſo many ages prayed for the pardon of thoſe ſins which thou art then to ſentence. Let not the accuſations of our conſciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath preſſe thoſe ſouls which thou loveſt, which thou didſt redeem,

which

which thou doeſt pray for, but enable us all by the ſupporting hand of thy mercy to ſtand upright in judgement. O Lord have mercy upon us, have mercy upon us, O Lord let thy mercy lighten upon us as our truſt is in thee. O Lord in thee have we truſted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſſe, abſolved by thy ſentence, ſaved by thy mercy, that we may ſing to the glory of thy Name eternall Alleluiahs. Amen. Amen. Amen.

Then may be added in the behalf of all that are preſent theſe ejaculations.

O ſpare us a little that we may recover our ſtrength, before we go hence and be no more ſeen. Amen.

Caſt us not away in the time of age, O forſake us not when ſtrength faileth. Amen.

Grant that we may never ſleep in ſin, or death eternall, but that we may have our part of the firſt reſurrection, and that the ſecond death may not prevail over us. Amen.

Grant that our ſouls may be bound up in the bundle of life, and in the day when thou bindeſt up thy Jewels, remember thy ſervants for good and not for evil, that our ſouls may be numbred amongſt the righteous. Amen.

Grant unto all ſick and dying Chriſtians, mercy and aids from heaven; and receive the ſouls returning unto thee, whom thou haſt redeemed with thy moſt precious blood. Amen.

Grant unto thy ſervants to have faith in the Lord Jeſus, a daily meditation of death, a

contempt of the world, a longing desire after heaven, patience in our sorrows, comfort in our sicknesses, joy in God, a holy life and a blessed death, that our souls may rest in hope and my body may rise in glory, and both may be beatified in the communion of Saints, in the kingdom of God and the glories of the Lord Jesus. Amen.

The blessing.

Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep thorough the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, to whom be glory for ever and ever. Amen.

Heb. 13. 20.

The doxology.

To the blessed and onely Potentate, the King of kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hith seen nor can see, be honour and power everlasting. Amen.

1 Tim. 6. 15, 16.

After the sick man is departed, the Minister if he be present, or the Major domo, or any other fit person may use the following prayers in behalf of themselves.

I.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, we adore thy Majesty, and submit to thy

thy providence, and revere thy juſtice, and magnifie thy mercies thy infinite mercies, that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinful world. Thy counſels are ſecret, and thy wiſdom is infinite; with the ſame hand thou haſt crowned him and ſmitten us: thou haſt taken him into regions of felicity, and placed him among Saints and Angels, and left us to mourn for our ſins and thy diſpleaſure, which thou haſt ſignified to us, by removing him from us to a better, a far better place: Lord turn thy anger into mercie, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neereſt relatives comforts from heaven, and a reſtitution of bleſſings equall to thoſe which thou haſt taken from them. And we humbly beſeech thee of thy gracious goodneſſe ſhortly to ſatisfie the longing deſires of thoſe Holy ſouls who pray, and wait and long for thy ſecond coming. Accompliſh thou the number of thine elect, and fill up the Manſions in heaven which are prepared for all them that love the coming of the Lord Jeſus; that we with this our Brother, and all other departed this life in the obedience and faith of the Lord Jeſus, may have our perfect conſummation and bliſſe in thy eternall glory, which never ſhall have ending. Grant this for Jeſus Chriſt his ſake our Lord and onely Saviour. Amen.

II.

O Mercifull God, Father of our Lord Jeſus, who is the firſt fruits of the reſur-

rection and by entring into glory hath opened the kingdom of heaven to all the beleevers, we humbly beseech thee to raise us from the death of sin to the life of righteousnesse, that being partakers of the death of Christ, and followers of his Holy life, we may be partakers of his Spirit and of his promises; that when we shall depart this life, we may rest in his arms, and lie in his bosom, as our hope is this our brother doth. O suffer us not for any temptation of the world, or any snares of the Devil, or any pains of death to fall from thee. Lord let thy H. Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancie unto the end; that at the day of judgement we may stand at the right hand of the throne of God, and hear the blessed sentence of [Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world] O blessed Jesus thou art our Judge, and thou art our Advocate; even because thou art good and gracious never suffer us to fall into the intolerable pains of hell, never to lye down in sin; and never to have our portion in the everlasting burning. Mercy sweet Jesu: Mercy. Amen.

The

A prayer to be said in the case of a sudden surprise by death, as by a mortal wound, or evil accidents in childebirth, when the forms and solemnities of preparation cannot be used.

O Most gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold thy servants running to thee for pity and mercy in behalf of our selves and this thy servant whom thou hast smitten with thy hasty rod, and a swift Angel; if it be thy will preserve his life, that there may be place for his repentance and restitution; O spare him a little that he may recover his strength, before he go hence and be no more seen: but if thou hast otherwise decreed, let the miracles of thy compassion, and thy wonderfull mercy supply to him the want of the usual measures of time, and the periods of repentance and the trimming of his lamp: and let the greatnesse of the calamity be accepted by thee as an instrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon thy servant. Lord stirre up in him a great and effectual contrition that the greatnesse of the sorrow, and hatred against sin, and the zeal of his love to thee may in a short time do the work of many dayes; and thou who regardest the heart and the measures of the minde more then the delay and the measures of time, let it be thy pleasure to rescue the soul of thy servant from all the evils he hath deserved, and all the evils that he fears, that in the glorifications of eternity and the songs which to eternal ages thy Saints and holy Angels shall sing to the

honour of thy mighty Name, and invaluable mercies, it may be reckoned among thy glories, that thou hast redeemed this soul from the dangers of an eternall death, and made him partaker of the gift of God, *eternall life*, through Jesus Christ our Lord. Amen.

If there be time, the prayers in the foregoing offices may be added according as they can be fitted to the present circumstances.

SECT. VIII.

A peroration concerning the contingencies, and treatings of our departed friends after death, in order to their buriall, &c.

Ταδὶ δ' ἀμφιπονησομεθ' οἷσι μάλιστα
Κήδεσθαι ἐστὶ νέκυς.
Iliad. ψ.

VVHen we have received the last breath of our friend and closed his eyes, and composed his body for the grave, then seasonable is the counsell of the son of *Syrach*: *Weep bitterly and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thy self for thy heavinesse. But take no grief to heart; for there is no*

Ecclus. 38.17.

no turning again, thou shalt not do him good, but hurt thy self. Solemn and appointed mournings are good expressions of our dearnesse to the departed soul, and of his worth, and our value of him; and it hath its praise in nature, and in manners * and publike customs; *but the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in religion. For if the dead did die in the Lord, then there is joy to him, and it is an ill expression of our affection and our charity to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or to hopes of restitution; therefore beware lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a flower springs from thy eyes to heal the wounds of thy spirit; turn thy sorrow into caution, thy grief for him that is dead, to thy care for thy self who art alive, lest thou die and fall like one of the fools whose life is worse then death, and their death is the consummation of all infelicities. * The Church in her funeralls of the dead used to sing Psalms,

* ὡς γενναίως ἀποδεδάκυχε με; dixit Socrates de Ergastulario lugente.

Nemo me lachrymis decoret nec funera fletu
Faxit; cur? volito vivus per ora virum.

Ennius.

Γέρσας μένοι πάντας ὀπὶ τοῦ μνῆμα παρακαλεῖτο συνεθησομένους ἐμοί, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν μήτε ἤν μετὰ τοῦ θείου γένομαι μήτε ἤν μηδὲν ἔτι ὦ.

Cyrus apud Xenop.

S. *Chrysost. hom.* 4. *Hebr.*

Psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And S. *Chrysostome* asks to what purpose is it that thou singest, Return unto thy rest, O my soul, &c. if thou doest not believe thy friend to be in rest? and if thou doest, why doest thou weep impertinently and unreasonably? Nothing but our own losse can justly be deplored; and him that is passionate for the losse of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those, who too earnestly mourn for their dead, when in the last resolution of the inquiry, it is their own evil and present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to dye miserable, for whom no friend or relative sheds a tear or payes a solemn sigh. I desire to *dye a dry death*, but am not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

πάτρωκλον κλαίωμεν ὃ γὰρ γέρας ἐστὶ θανόντων. *Il.* ψ.

Mors optima est perire dum lachrimant sui. Hippol. Sen.

μηδὲ μοι ἄκλαυστος θανατὸς μολοὶ ἀλλὰ φιλοῖσι Κάλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

But that which is to be faulted in this particular is, when the grief is immoderate, and unreasonable; and *Paula Romana* deserved to have

have felt the weight of S. *Hieroms* severe reproof, when at the death of every of her children, she almost wept her self into her grave: But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the [a] ostentation of their grief fill heaven and earth with [b] exclamations and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsie, or scorched with feavers, or *dried up like a potsheard* with immoderate heats, and rowling upon his uneasie bed without sleep which cannot be invited with [c] musick, or pleasant murmurs, or a decent stillnesse; nothing but the servants of cold death, *poppy and wearinesse* can tempt the eyes to let their curtains down; and then they sleep onely to tast of death, and make an essay of the shades below; and yet we weep not here: the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his *d* head down to be raised up to heaven: this grief is ill placed and undecent. But many times it is worse; and it hath been observ'd that those greater and stormy passions do so spend the whole stock

a Expectavimus lachrymas ad ostentationem doloris paratas ut ergo ambitiosus detonuit texit superbum pallio caput & manibus inter se usq; ad articulorum strepitum contritis, &c.

Petron.

b Ὡς δὲ πατὴρ ἢ παιδὸς ὀδίρεται ὄστεα καίων
Νυμφίου ὅς τε θανὼν δειλοὺς ἀνάχησε τοκῆας
Ἐρπίζων περὶ πυρκαιὴν, ἀδινὰ στεναχίζων.

c Non Siculæ dapes dulcem elaborabunt sapore, non avium Citharæq; cantus somnum reducent

—— d Tremulumque caput descendere jussit
In Cœlum & longam manantia labra salivam.

ſtock of grief, that they preſently admit a comfort and contrary affection, while a ſorrow that is even and temperate goes on to its period with expectation and the diſtances of a juſt time. The *Epheſian Woman* that the ſouldier told of in *Petronius*, was the talk of all the town, and the rareſt example of a dear affection to her huſband; ſhe deſcended with the corps into the vault, and there being attended with her maiden reſolved to weep to death, or dye with famine, or a diſtempered ſorrow: from which reſolution nor his, nor her friends, nor the reverence of the principal citizens, who uſed the intreaties of their charity and their power, could perſwade her. But a ſouldier that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in, and a while ſtared upon the ſilent and comely diſorders of the ſorrow: and having let the wonder a while breath out at each others eyes, at laſt he fetched his ſupper and a bottle of wine with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſſe; His pity and firſt draught of wine made him bold and curious to try if the maid would drink, who having many hours ſince felt her reſolution faint as her wearied body, took his kindneſſe, and the light returned into her eyes and danced like boyes in a feſtival; and fearing leſt the pertinaciouſneſſe of her Miſtreſſe ſorrows ſhould cauſe her evil to revert, or her ſhame to approach, aſſayed whether ſhe would endure to hear an argument to perſwade her to drink and live. The violent paſſion had layed all her ſpirits in wildneſs and diſſolution and the maid found them willing to be gathered

thered into order, at the arreſt of any new object; being weary of the firſt, of which like leeches they had ſucked their fill, till they fell down and burſt. The weeping woman took her cordial and was not angry with her maid, and heard the ſouldier talk, and he was ſo pleaſed with the change, that he who firſt lov'd the ſilence of the ſorrow was more in love with the muſick of her returning voice, eſpecially which himſelf had ſtrung and put in tune; and the man began to talk amorouſly, and the womans weak heart and head was ſoon poſſeſſed with a little wine, and grew gay, and talked, and fell in love, and that very night in the morning of her paſſion, in the grave of her huſband, in the pompes of mourning, and in her funeral garments, married her new and ſtranger Gueſt. For ſo the wilde forragers of *Lybia* being ſpent with heat, and diſſolved by the too fond kiſſes of the ſun, do melt with their common fires, and die with faintneſſe, and deſcend with motions ſlow and unable to the little brooks that deſcend from heaven in the wilderneſſe; and when they drink they return into the vigor of a new life, & contract ſtrange marriages; & the Lioneſs is courted by a Panther, and ſhe liſtens to his love, and conceives a monſter that all men call unnatural, and the daughter of an equivocal paſſion and of a ſudden refreſhment: and ſo alſo it was in the Cave at *Epheſus*: for by this time the ſouldier began to think it was fit he ſhould return to his watch, and obſerve the dead bodies he had in charge; but when he aſcended from his mourning bridal chamber, he found that one of the bodies was ſtolne by the friends of the dead, and that he was

fallen

fallen into an evil condition, becauſe by the laws of *Epheſus* his body was to be fixed in the place of it. The poor man returns to his woman, cryes out bitterly, and in her preſence reſolves to dye to prevent his death, and *in ſecret to prevent his ſhame*; but now the womans *love was raging* like her former ſadneſſe, and grew witty, and ſhe comforted her ſouldier, and perſwaded him to live, leſt by loſing him who had brought her from death and a more grievous ſorrow, ſhe ſhould return to her old ſolemnities of dying and loſe her honour for a dream, or the reputation of her conſtancy without the change and ſatisfaction of an enjoyed love. The man would fain have lived if it had been poſſible, and ſhe found out this way for him, that he ſhould take the body of her firſt huſband whoſe funeral ſhe had ſo ſtrangely mourned, and put it upon the gallows in the place of the ſtolne thief; he did ſo and eſcaped the preſent danger to poſſeſſe a love which might change as violently as her grief had done: But ſo have I ſeen a croud of diſordered people ruſh violently and in heaps till their utmoſt border was reſtrained by a wall, or had ſpent the fury of the firſt fluctuation and watry progreſs, and by & by it returned to the contrary with the ſame earneſtneſs, only becauſe it was violent & ungoverned; a raging paſſion is this croud, which when it is not under diſcipline and the conduct of reaſon, and the proportions of temperate humanity, runs paſſionatly the way it happens, and by and by as greedily to another ſide, being ſwayed by its own weight, and driven any whither by chance, in all its purſuits having no rule,

rule, but to do all it can, and spend it self in haste and expire with some shame and much undecency.

When thou hast wept a while compose the body to burial; which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: so that it is against *common honesty, and publike fame and reputation* not to do this office.

It is good that the body be kept vailed and secret, and not exposed to curious eyes, or the dishonours wrought by the changes of death discerned and stared upon by impertinent persons. When *Cyrus* was dying he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge, that when he had put his veil over his face, no man should uncover it; and *Epiphanius* his body was rescued from inquisitive eyes by a miracle; Let it be interred after the manner of the countrey and the laws of the place, and the dignity of the person. [a] For so *Jacob* was buried with great solemnitie, and *Josephs* bones were carried into Canaan after they had been embalmed and kept four hundred years: and *devout men carried S. Stephen to his burial making great lamentation over him.* And *Ælian* tells that those who were the most excellent persons were buried in purple: [b] and men of an ordinary courage, and fortune, had their Graves onely trimmed with branches of Olive, and mourn-

a Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλῶς
Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἀνοιγᾶ ἀλλ' ἐπιείκεα τοῖον.
Iliad. ψ.

b Lib. 6. varia histor. cap. 6.
Τοὺς τελέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

ing

ing flowers. But when *Marc. Anthony* gave the body of *Brutus* to his freed man to be buried honeſtly, he gave alſo his own mantle to be thrown into his funeral pile: and the magnificence of the old funeral we may ſee largely deſcribed by *Virgil* in the obſequies of *Miſenus*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabeſh-Gilead* that they ſhewed kindneſs to their *Lord Saul* and buried him; and they did it honourably. And our bleſſed Saviour who was temperate in his expence, and grave in all the parts of his life and death, as age and ſobriety it ſelf; yet was pleaſed to admit the coſt of *Maries* ointment upon his head and feet, becauſe ſhe did it againſt his burial; and though ſhe little thought it had bin ſo nigh, yet becauſe he accepted it for that end, he knew he had made her apologie ſufficient: by which he remarked it to be a great act of piety, and honorable to inter our friends and relatives according to the proportions of their condition, and ſo to give a teſtimony of our hopes of their reſurrection. So far is piety: beyond it may be the oſtentation and braging of a grief, or a deſigne to ſerve worſe ends; ſuch was that of *Herod* when he made too ſtudied and elaborate a funeral for *Ariſtobulus* whom he had murdered; and of *Regulus* for his boy, at whoſe pile he killed dogs, nightingales, parrots, and little horſes; and ſuch alſo was the expence of ſome of the Romans, who hating their left wealth gave order by their Teſtament to have huge portions

Nam quid ſibi ſaxa cavata
Quod pulchra volunt monumenta
Res quid niſi creditur illis
Non mortua ſed data ſomno.
Prud. hym. in exeq. defunct.

ons of it thrown into their fires, bathing their locks which were presently to passe thorough the fire with Arabian and Egyptian liquors, and balsam of Judea. In this as in every thing else, as our piety must not passe into superstition or vain expence, so neither must the excesse be turned into parcimony and chastised by negligence and impiety to the memory of their dead.

——Cupit omnia ferre
Prodigus & totos melior succendere census,
Desertas exosus opes;
Statius lib. 2. Silvar.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves. But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot, or a woodden bier, whether they rot in the air, or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay: when *Chriton* ask'd *Socrates* how he would be buried, he told him; I think I shall escape from you, and that you cannot catch me; But so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or

Totus hic locus contemnendus est in nobis, non negligendus in nostris. *Cicero.*

Id cinerem aut manes credis curare sepultos?

ὅπως ἄν σοι φιλὸν ᾖ, καὶ μάλιστα ἠγὴ νόμιμον εἶναι.

Fugientibus Trojanis minatus est Hector Αὐτοὺς οἱ θανατὸν μητίσσομαι, οὐδέ νυ τόν γε
Γνωτὸν τείγνωταί τι πυρὸς λελάχωσι θανόντα, Ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο. *Il. 6.*

that

that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured sepulture, but they were barbarous: the *Magi* never buried any but such as were torn of beasts: the Persians besmeared their dead with wax, and the Ægyptians with gummes, and with great art did condite the bodies, and laid them in charnell houses: But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth, from whence all living creatures receive birth and nourishment, and whether they must return. Among Christians the honour which is valued in the behalf of the dead is that they be buried in holy ground, that is in appointed cœmitaries, in places of religion, there where the field of God is sowen with the seeds of the resurrection, * that their bodies also may be among the Christians, with whom their hope and their portion is and shall be for ever. *Quicquid feceris, omnia hæc eodem ventura sunt.* That we are sure of; our bodies shall all be restored to our souls hereafter, and in the intervall they shall all be turned into dust, by what way soever you or your chance shall dresse them. *Licinus* the freed man slept in a Marble Tombe, but *Cato* in a little

Τί γὰρ τούτου μακαριώτερον τοῦ γῆ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ πάντα τ' ἀγαθὰ φύει τὸ καὶ τρέφει. *Xenop.* περὶ παιδ.

Sit tibi terra levis molliq; tegaris arena
Ne tua non possint eruere ossa canes. Mart.

*Nam quod requiescere corpus vacuum sine mente videmus
Spacium breve restat ut alti repetat collegia sensus:
Hinc maxima cura sepulchris impenditur—
Prudent. hymn. in exeq. defunc.

little one, *Pompey* in none, and yet they had the best fate among the Romans, and a memory of the biggest honour. And it may happen that to want a Monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, and the equality of the dead; and * *James* the fourth K. of the Scots obtained an Epitaph for wanting of a Tombe; And K. *Stephen* is remembred with a sad story, because 400. years after his death, his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the finall event of things. *Ninus* the Assyrian had a Monument erected whose height was nine furlongs, and the bredth ten (saith *Diodorus*) but *John the Baptist* had more honor when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius* who was buried in the bodies of Lions, and S. *Polycarpe* who was burned to ashes, shall have their bones, and their flesh again, with greater comfort then those violent persons who slept amongst kings having usurped their thrones when they were alive, and their sepulchres when they were dead.

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo, credimus esse Deos.
Varro Atacinus.

* Fama orbem replet, mortem fors occulit, at tu
Desine scrutari quod tegit ossa solum.
Si mihi dent animo non impar fata sepulchrum
Angusta est tumulo terra Britanna meo.

Cernit ibi mœstos & mortis honore carentes.
Leucaspim & Lyciæ ductorem classis Orontem. Æneid. 6.

Concerning doing honor to the dead: the consideration is not long. Anciently the friends of the dead used to make their funeral Orations and what they spake of greater commendation

Lustravitque viros dictis; nec vissima verba. Æneid.

was pardoned upon the accounts of friendship; but when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the customs of the world, and adorned it with the piety of truth and of religion; but they also so ordered it that it should not be cheap: for they made funerall Sermons onely at the death of Princes, or of such holy persons, *who shall judge the Angels*; the custome descended, and in the channels mingled with the veins of earth thorow which it passed; and now adayes men that die are commended at a price; and the measure of their Legacy is the degree of their vertue; but *these things ought not so to be:* The reward of the greatest vertue ought not to be prostitute to the doles of common persons, but preserved like Laurell and Coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publikely nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not publike and evident) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushrooms, and make Orations crammed with the narrative of little observances and acts of *civil*, and *necessary*, and *externall religion*.

But that which is most considerable, is that we should do something for the dead, something that is reall and of proper advantage. That we

Χαῖρέ μοι ὦ πάτροκλε καὶ εἰν ἀΐδαο δόμοισι,
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. *Il.* ψ.

we performe their will the lawes oblige us, and will see to it; but that we do all those parts of personall duty which our dead left unperformed, and to which the lawes do not oblige us, is an act of great charity, and perfect kindnesse: and it may redound to the advantage of our friends also, that their debts be payed even beyond the Inventary of their moveables.

Besides this, let us right their causes, and assert their honour: When *Marcus Regulus* had injured the memory of *Herennius Senecio*, *Metius Carus* asked him, *What he had to do with his dead?* and became his advocate after death, of whose cause he was Patron when he was alive: And *David* added this also, that he did kindnesse to *Mephibosheth* for *Jonathans* sake, and *Solomon* pleaded his Fathers cause by the sword against *Joab* and *Shimei*. And certainly it is the noblest thing in the world to do an act of kindnesse to him whom we shall never see; but yet hath deserved it of us, and to whom we would do it if he were present; and unlesse we do so, our charity is mercenary, and our friendships are direct merchandize, and our gifts are brokage; but what we do to the dead, or to the living for their sakes, is *gratitude* and *vertue for vertues sake*, and *the noblest portion of humanitie.*

χρὴ δὲ καὶ τῶν προγόνων ποιήσασθαι τινὰ πρόνοιαν καὶ μὴ παραμελῆσαι, μηδὲ τῆς περὶ ἐκείνους εὐσεβείας. *Isoc. Plataica.*

—miserum in littore Tenæi flebant & cineri ingrato suprema ferebant.
Eneid. 6.

And

And yet I remember that the moſt excellent Prince *Cyrus* in his laſt exhortation to his ſons upon his death-bed, charms them into peace and union of hearts and deſignes, by telling them that his ſoul would be ſtill alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive; and what we do to our dead friends is not done to perſons undiſcerning as a fallen tree, but to ſuch who better attend to their relatives, and to greater purpoſes though in other manner, then they did here below. And therefore thoſe wiſe perſons who in their funeral orations made their doubt, with an [εἰ τις αἴσθησις τοῖς τελευτῶσι περὶ τῶν ἐνθάδε γίγνεται, If the dead have any perception of what is done below] which are the words of *Iſocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the ſouls immortality; but made no queſtion if they were living they did alſo underſtand what could concern them. The ſame words *Nazianzen* uſes at the exequies of his ſiſter *Gorgonia*, and in the former invective againſt *Julian*; but this was upon another reaſon; even becauſe it was uncertain what the ſtate of ſeparation was, and whether our dead perceive any thing of us till we ſhall meet in the day of judgement: If it was uncertain then, it is certain, ſince that time we have had no new revelation concerning it; but it is ten to one, but when we dye we ſhall find the ſtate of affairs wholly differing from all our opinions here, and that no man or ſect hath gueſſed any thing at all of it as it is. Here I intend not to diſpute, but to perſwade, and therefore *in the general,*

if

if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our vertues use not to live upon abstractions, and Metaphysical perfections, or inducements; but *then* thrive when they have materiall arguments; such which are not too far from sense. However it be it is certain they are not dead, and though we no more see the souls of our dead friends then we did when they were alive, yet we have reason to beleeve them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the wayes of *Oracle* and prophecy, by which the soul best declares her immortality, and the noblenesse of her actions, and powers, if she could get free from the body, (as in the state of separation) or a clear dominion over it, (as in the resurrection): To which also this consideration may be added, that men long time lived the life of sence, before they use their *reason*; and till they have furnished their head with experiments and notices of many things,

Ἦλθε δ' ἐπὶ ψυχὴ πατρόκλῆος δειλοῖο
—καιμὶν πρὸς μῦθον ἔειπεν
Εὕδεις, αὐτὰρ ἐμεῖο λελαόμενος
Οὐ μ' μευ ζώοντος ἀκούδεις ἀλλὰ θανόντος. *Il.* ψ.

Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δίκαιον θειοτάτη καὶ καταφαίνεται τότε τι τῶν μελλόντων προορᾷ, τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθεροῦται. *Cyrus apud Xenop. lib. 8. instit.*

Τίς ἐστι καὶ εἰν ἀϊδάο δόμοισι ψυχὴ καὶ εἴδωλον ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν. *Illiad.* ψ.

they cannot at all discourse of any thing; but when they come to use their reason, all their knowledge is nothing but *remembrance*; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing, but operations of understanding upon the stock of former notices, of something we knew before; *nothing but remembrances*; all the heads of Topicks which are the stock of all arguments and sciences in the world are a certain demonstration of this: And he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must he discourses upon all the parts and persons of their conversation and relation, excepting onely such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a Man, and by beholding two friends I remember my own, and my friends need, (and he is wisest that drawes most lines from the same Centre, and most discourses from the same Notices) it cannot but be very probable to beleeve, since the separate souls understand better, if they understand at all, that from the Notices they carried from hence, and what they find there equall or unequall to those Notices,

Notices, they can better diſcover the things of their friends then we can here by our conjectures, and craftieſt imaginations: and yet many men here can gueſſe ſhrewdly at the thoughts and deſignes of ſuch men with whom they diſcourſe, or of whom they have heard, or whoſe characters they prudently have perceived. I have no other end in this diſcourſe, but that we may be ingaged to do our duty to our Dead; leſt peradventure they ſhould perceive our neglect, and be witneſſes of our tranſient affections, and forgetfulneſſe. Dead perſons have religion paſſed upon them, and a ſolemn reverence; and if we think a Ghoſt beholds us, it may be we may have upon us the impreſſions likely to be made by *love*, and *fear*, and *religion*. However, we are ſure that God ſees us, and the world ſees us; and if it be matter of duty towards our Dead, *God will exact it:* if it be matter of kindneſſe, *the world will:* and as *Religion* is the band of that, ſo *fame and reputation* is the endearment of this.

It remains, that we who are alive ſhould ſo live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be ſurprized, nor leave our duties imperfect, nor our ſins uncanceld, nor our perſons unreconciled, nor God unappeaſed: but that when we deſcend to our graves we may reſt in the boſome of the Lord, till the manſions be prepared, where we ſhall ſing and feaſt eternally. Amen.

Te Deum laudamus.

THE END.

Chap. 4. and treating our dead. Sect. 8. 333

Notices, they can better discover the things of their friends than we can here by our conjectures, and craftiest imaginations: and yet many men here can guess sufficiently at the thoughts and designs of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be engaged to do our duty [illegible] dead; lest [illegible] we [illegible] our [illegible] and forgetfulness. Dead persons have religious palsied unto him, and [illegible] reverence; and if we think a Christ [illegible] us it may [illegible] we may [illegible] by [illegible] God [illegible] and [illegible] world [illegible] our Dead, God will [illegible] if [illegible] be [illegible] the world will; and as [illegible] is [illegible] of that, to [illegible] and [illegible]

[illegible] we [illegible] religion [illegible] the coming of the day of the Lord, that we neither be surprized, nor leave our duties imperfect, nor our sins uncancelled, nor our persons unreconciled, nor God unappeased: lest that which we defraud to our [illegible] we [illegible] of the Lord, till the [illegible] be [illegible], we be [illegible] and [illegible]. Amen.

To Dean Lindsay.

[illegible]

BEſides this *Rule of Holy Dying*, the Author hath in Print,

1. The *Rule of Holy Living.*
2. The *Liberty of Propheſying.*
3. Epiſcopacie aſſerted. 4°.
4. The Hiſtory of the Life and Death of the ever bleſſed *Jeſus Chriſt.* 4°
5. An *Apologie* for Authorized and ſet forms of *Lyturgie.* 4°
6. A Sermon Preached at *Oxon.* on the Anniverſary of the fifth of *November.* 4°

7. Together with 28. Sermons Preached at *Golden grove.* fol.

Lately publiſhed, *viz.*

SErmon 1. 2. Of the Spirit of Grace. *Rom.* 8. *ver.* 9. 10.

Sermon 3. 4. The deſcending and entailed curſe cut off. *Exodus* 20. *part of the* 5. *verſe.*

Sermon 5. 6. The invalidity of a late, or death-bed repentance. *Jer.* 13. 6.

Sermon 7. 8. The deceitfulneſſe of the heart. *Jerem.* 17. 9.

Sermon 9. 10. 11. The faith and patience of the Saints: Or the righteous cauſe oppreſſed. 1 *Pet.* 4. 17.

Sermon 12. 13. The mercy of the Divine Judgements; or Gods method in curing ſinners. *Rom.* 2. 4.

Sermon 14. 15. Of groweth in grace, with its proper inſtruments and ſignes. 2 *Pet.* 3. 18.

Sermon 16. 17. Of groweth in ſin, or the ſeverall ſtates and degrees of ſinners, with the manner how they are to be treated. *Jude Epiſt. ver.* 22, 23.

Sermon 18. 19. The fooliſh exchange. *Matth.* 16. *ver.* 26.

Sermon 20. 21. 22. The Serpent and the Dove, or a Diſcourſe of Chriſtian Prudence. *Matth.* 10. *latter part of ver.* 16.

Sermon 23. 24. Of Chriſtian ſimplicitie. *Matt.* 10. *latter part of ver.* 16.

Sermon 25. 26. 27. The Miracles of the Divine Mercy. *Pſal.* 86. 5.

A Funerall Sermon, Preached at the Obſequies of the right Honourable the Counteſſe of *Carbery*. 2 *Sam.* 14. 14.

A Diſcourſe of the Divine Inſtitution, neceſſity, ſacredneſſe, and ſeparation of the Office Miniſteriall.

Printed for *Richard Royſton* at the Angel in *Ivie-Lane*.